







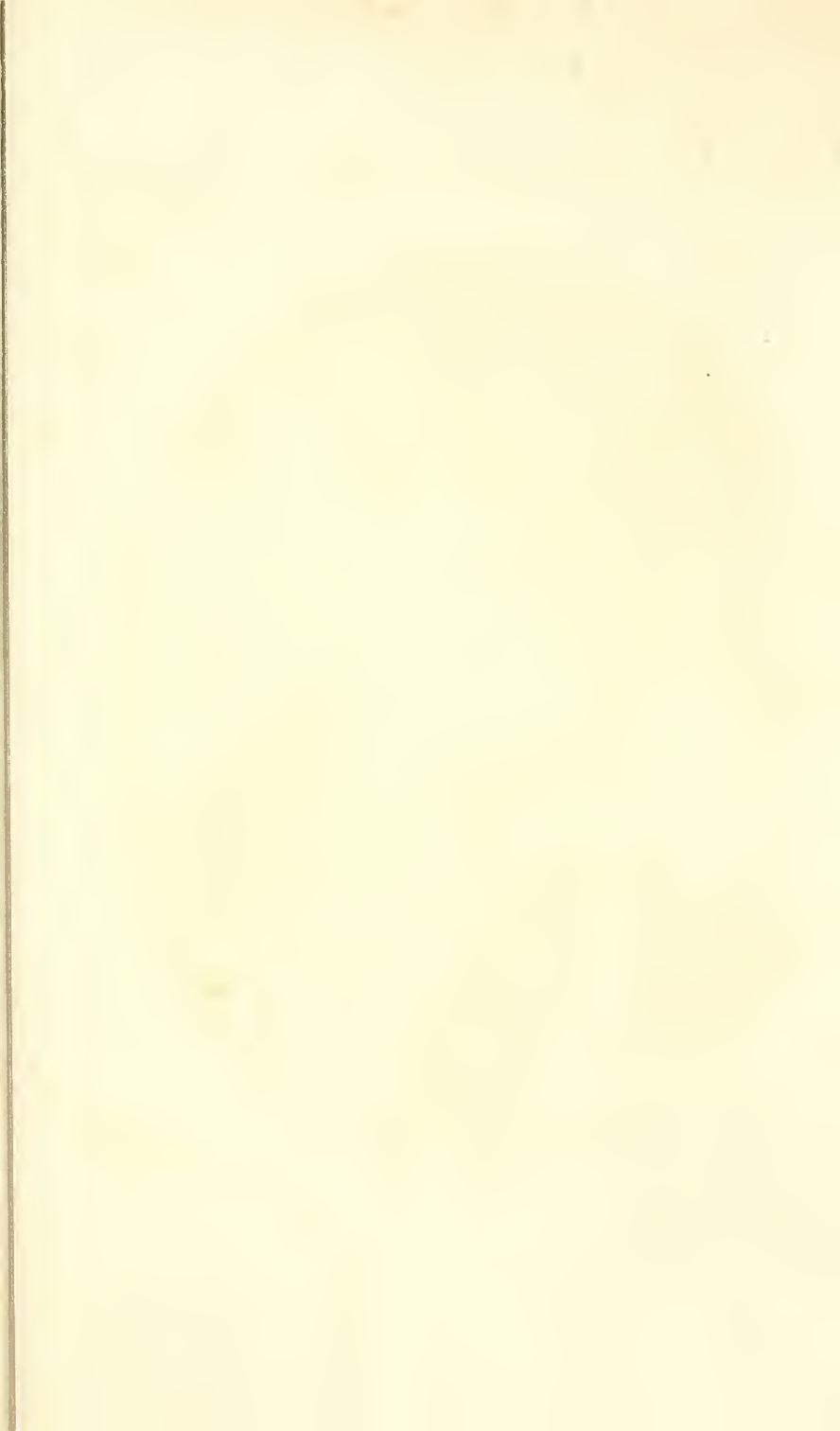
CENTENNIAL DISCOURSE

"The Old Stone Meeting-House."

EAST HAVEN, CONN.

1774-1874.







ST. JOHN'S EPISCOPAL CHURCH

HISTORICAL DISCOURSE,

DELIVERED AT THE

CENTENNIAL CELEBRATION

OF THE DEDICATION OF THE

Stone Meeting House

EAST HAVEN, CONN.,

Wednesday, September 16, 1874.

By D. WILLIAM HAVENS.

PRINTED BY PUNDERSON & CRISAND, 12 CENTER STREET, NEW HAVEN.

1876.

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H. J. C. Everett
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THE preliminary steps for the celebration of the One Hundredth Anniversary of the Dedication of the "Old Stone Meeting-house," in East Haven, was taken at the Annual Church Meeting, October 12, 1873, when Deacon Samuel T. Andrews, Deacon Thaddeus Street, Jeremiah Barnes, Capt. Samuel C. Thompson, and Isaac S. Pardee were appointed a Committee on the part of the Church, to co-operate with a similar Committee, to be appointed by the Society, to make arrangements for the appropriate celebration of the Centennial.

At the Annual Meeting of the Ecclesiastical Society, December 28, 1873, Lyman Hotchkiss, Samuel Chidsey, James Thompson, Lyman A. Granniss, and Henry Smith were appointed a Committee to co-operate with a similar Committee of the Church, previously appointed, in making the necessary preparations for the celebration. The Pastor was subsequently added to this Committee. These two committees composed the "General Centennial Committee," from which the following sub-committees were appointed :

ON FINANCE:

JEREMIAH BARNES, THADDEUS STREET, JAMES THOMPSON.

ON PRINTING:

LYMAN A. GRANNISS, HENRY SMITH, LYMAN HOTCHKISS.

ON INVITATIONS:

D. WM. HAVENS, ISAAC S. PARDEE, THADDEUS STREET.

ON EXERCISES:

D. WM. HAVENS, SAMUEL T. ANDREWS, AUGUSTUS STREET, JOSEPH I. HOTCHKISS, JONATHAN DUDLEY.

ON RECEPTION:

SAMUEL CHIDSEY, NATHAN ANDREWS, EDWIN GRANNISS, TIMOTHY ANDREWS, ALBERT FORBES, HENRY SMITH, COLLIS B. GRANNISS, ALEXANDER W. FORBES, LEANDER F. RICHMOND, JULIUS H. MORRIS.

ON MUSIC:

MISS SARA C. UPSON, MRS. HARRIET M. WALKER, MRS. DELIA A. RICHMOND, JOSEPH I. HOTCHKISS, LYMAN HOTCHKISS, ISAAC S. PARDEE.

ON ENTERTAINMENTS:

WILLIAM A. WOODWARD, EDWARD J. UPSON, ABRAHAM B. CHIDSEY, C. EDWIN WOODWARD, LEVI L. BRADLEY, F. FOOTE ANDREWS, LYMAN A. GRANNISS, LEONARD R. ANDREWS, THEODORE H. THOMPSON, S. W. F. ANDREWS, JOHN WM. THOMPSON, MRS. OLIVE BLACKSTONE, MRS. LAVINIA C. FRINK, MRS. LYDIA B. DICKINSON, MRS. ELIZA T. STREET, MRS. HANNAH C. HURD, MRS. MARION BRADLEY, MRS. JANE E. TYLER, MRS. LOIS M. WOODWARD, MRS. MARTHA P. PARDEE, MRS. LOUISA M. BRADLEY, MISS ELSIE A. PARDEE, MISS BERTHA M. HAVENS.

ON DECORATIONS:

SAMUEL F. BRADLEY, JAMES KING, E. DWIGHT STREET, HENRY T. THOMPSON, LYMAN C. THOMPSON, OLIVER KING, MRS. LAURA A. R. WOODWARD, MRS. GRACE E. CASEY, MRS. JANE FORBES, MRS. ELLA A. COWLES, MRS. N. E. BARTHOLOMEW, MRS. MARIA A. WALKER.

ON ANTIQUITIES:

SAMUEL T. ANDREWS, HIRAM JACOBS, C. S. PROUT.

The Order of Exercises, as arranged by the Committee for the Centennial Celebration, was as follows :

ORDER OF MEETINGS AND EXERCISES.

I.

10 o'clock A. M.—Meeting for Religious Services, and Delivery of the Historical Discourse.

I. Organ Voluntary, with the Doxology—

“Praise God, from whom all blessings flow.”

2. Invocation. Rev. OWEN STREET.

3. Reading Scripture. Rev. BURDETT HART.

4. Singing. Original Hymn—By the PASTOR—

THE CENTURY.

A HUNDRED YEARS! 'mid calm and storm,
These massive walls have silent stood,
And busy life, in every form,
Has round them breathed, and thought, and moved.

A HUNDRED YEARS! these scenes the same,
The Rock, the Lake, the Hills, the Sea;
But where are they, O God, who came
To consecrate this house to Thee?

A HUNDRED YEARS have swept away
That flowing tide of life and thought;
We, on their graves, our tribute lay,
And bless Thee for what they have wrought.

[A HUNDRED YEARS! and in their flood,
A nation born has marched to fame;
Its starry flag, in storm and blood,
God has kept pure in Freedom's name.

A HUNDRED YEARS! the world has moved—
 The march of mind has onward sped—
 Dark slavery's chain has been removed
 From human forms that cringed and bled.

A HUNDRED YEARS! Christ's parting word,
 Has sent the Gospel's joyful sound,
 'Till earth's most distant nation's heard
 The "tiding glad," salvation found.]

A HUNDRED YEARS! when they have flown,
 When life from us, now here, has fled,
 In the dark grave, so drear and lone,
 We've learned the secret of the dead.

A HUNDRED YEARS! May they that then
 Shall gather here in gladsome guise—
 Worthy the name of Puritan—
 Lift praise' loud anthems to the skies.

5. Prayer. Rev. LEONARD BACON, D.D.

6. Singing. Original Hymn—By Rev. OWEN STREET—

From the glad present and its dreamings,
 Back to the past, great God, we turn ;
 O may we catch its brightest gleamings,
 And all its glorious lessons learn.
 Do Thou, the faded page renewing,
 Restore the distant and the dim ;
 While we, our hundred years reviewing,
 Lift up to Thee our Century Hymn.

We praise Thee for th' inspiring story
 Of faith, that proved itself sublime ;
 That toiling in the hope of glory,
 Could look to wants of later time.
 We praise Thee for these firm foundations,
 Quarried from the enduring rock ;
 This home of buried congregations,
 This fold of the still gathering flock.

For words the holy dead have spoken
 Resounding still in memory's halls,
 Voices now still, and strings long broken,
 That woke the echoes of these walls ;
 For deeper echoes that went thrilling
 Thro' waiting hearts that heard the word,
 Till they were warmed to heavenly feeling,
 Praise be to our all-glorious Lord !

For our inheritance of blessing,
 Descending through long ages down,
 We come, our wondrous debt confessing,
 And here thy faithful covenant own.
 We'll hold the truth the fathers taught us,
 We'll take the legacy bequeathed,
 We'll guard the heritage they bought us,
 And keep their memories brightly wreathed.

7. The Historical Discourse. First Part. By the PASTOR.

8. Singing. Original Hymn—By Rev. OWEN STREET—

O, Builder of the Church of God,
 Upon its own Eternal Rock,
 Who hast the gates of hell withstood,
 And all their rage and fury broke.

Thy grace has built thy temple here,
 And polished all its living stones ;
 Here listened to thy people's prayer,
 And saved thine own believing ones.

What victories hath thy spirit wrought !
 What stubborn hearts to Thee have bowed
 What wayward souls have here been taught,
 And kept the pledge their lips have vowed !

What trials have thy people seen ?
 What conflicts met, what storms endured ?
 What darkness passed, what anguish keen ?
 What burdens cast upon the Lord ?

What graces hath thy spirit shed !
 What holy virtues from above !
 What memories of the sainted dead
 Remain to tell thy boundless love !

The past is sure ; but not more sure
 Than promised good for coming time ;
 Thy kingdom ever shall endure,
 Eternity is but its prime.

Then haste we on to toils to come,
 Trusting in God's all faithful care ;
 Looking above to heaven our home,
 And the sweet welcome waiting there.

9. The Historical Discourse. Second Part.

10. Singing. Original Hymn—By the PASTOR—

THE CENTENNIAL.

To-day, let holy joy
In every heart arise ;
And every tongue employ
The accents of the skies.

With music sweet
Our voices raise,
Till songs of praise
The welkin greet.

Within these sacred walls,
Reared by the fathers' hand,
Hearts yielding to God's call,
Have full salvation found.

The Gospel's light,
The spirit's power,
In mercy's hour,
Made all things bright.

“ The fathers, where are they ?”
Those men so tried and true ;
Yonder, they slumb'ring lay,
Beneath the spreading yew.

Their lives so brave,
Their work well done,
God's brightest sun
Rest on their grave.

Their children's children here,
In strong array have come,
From dwellings far and near,
To seek th' ancestral home.

Now to record
And give due meeds
To noble deeds
Of men of old.

Amid these scenes so fair,
O, bow before the Lord ;
And in our songs declare
The goodness of our God.

Our fathers' God,
Whose power and love
They oft did prove,
And kept his word.

The PAST forever gone,
Its deeds, its joys, its tears ;
The FUTURE now alone
Inwraps our hopes and fears.

Let us be strong,
Let us be true,
Then for us, too,
The victor's song.

11. Benediction. Rev. O. EVANS SHANNON.

II.

1 o'clock P. M.—Collation.

III.

2 o'clock P. M.—Meeting for Reunion, Addresses, Etc.

Chairman, SAMUEL T. ANDREWS, Esq.

IV.

7 o'clock P. M.—Old Folks Concert.

V.

8:30 o'clock P. M.—Reception at the Parsonage.

Notwithstanding the day of the Centennial Celebration was stormy, the Meeting-house was crowded with a large, attentive, and interested audience, composed for the most part of persons from abroad—descendents and connections of its ancient families. The services and intercourse of the occasion were peculiarly interesting, and left in the minds of all who participated in them the most pleasant impressions and associations.

The interior of the Meeting-house was profusely and beautifully decorated with flags and flowers. In the rear of the platform which had been erected at the east end of the audience room, the American and British ensigns were draped together, significant of the fact that the ancient sanctuary had stood under two national sovereignties. Between these flags were hung the portraits of all the former pastors of the Church, excepting Mr. Heminway, and under them were announced the dates of the commencement and termination of their respective pastorates. The names of the building committee appointed in 1772 were placed upon the panels of the galleries. Altogether, the occasion was one that will long be remembered by those who were present; and the influences and effects of its services will be felt for many years by the congregation that worships within the walls of the "OLD STONE MEETING-HOUSE."

THE HISTORICAL DISCOURSE.

“See, what manner of stones, and what buildings are here?”

These words were originally spoken in very different circumstances than those in which we are gathered to-day, and had another application than that which will be given them on the present occasion. We would search in vain for a better comment upon them: one that would suggest more appropriate sentiments and emotions in contemplating these massive walls which have withstood unharmed the storms of a century, than can be found in one of Shakespeare's most familiar dramas. “There are sermons in stones.” Under the influences from, and the associations that cluster upon this sacred edifice, and the memories that crowd upon our minds, these silent stones preach to us a sermon more solemn and impressive than was ever uttered by a Chrysostom, or the most eloquent of human orators.

An unusual interest attaches to the occasion upon which we are assembled. Rarely does it occur, in these days of frequent changes, especially in this country, that a Church celebrates the centennial of the dedication of its house of worship. Owing to differences in the cost of construction, quite as much as to the habits of the people, Church edifices are generally built of materials unadapted to stand the wear of time and the power of the elements. Consequently, every few years they require to be replaced by new structures. The men who erected this building were wiser than the most of their contemporaries. So far as I have been able to learn, this was the first stone meeting-house erected in the Colony of Connecticut. There are but two of any kind now standing in the State, older than this

—the brick meeting-house in Wethersfield, and the wooden edifice at Farmington. The former antedates it by four years, and the centennial of the latter was celebrated in September, 1872. This is now the oldest stone meeting-house standing in New England. It was, therefore, deemed most fitting, by those who now worship within its walls, that the completion of a century since its dedication to the worship of God, should be marked by some demonstration which would be a memorial to those who erected it, and at the same time, a testimonial of gratitude to the divine goodness in the past. May it also prove the earnest of the continuance of that goodness to all the coming generations who shall worship the God of their fathers within these sacred walls.

What is that sentiment, that feeling, that influence which has been effective in bringing together, like particles drawn towards a central magnet, so large a number of persons who feel an interest in East Haven? It is the sentiment of patriotism, the feeling of reverence for the past, the influence of mental and heart associations, which lift into importance and invest with a peculiar interest the place of birth, the homes of ancestors, and the sanctuary of childhood, such as does not attach itself to any other spot on earth. After an unselfish patriotism, pride of ancestry is the noblest natural sentiment of the human heart. When based simply on birth, or wealth, or social position, it often becomes a mean, selfish feeling—food for personal vanity and arrogance, and is usually all that one who cherishes it CAN boast. But when founded on piety and moral worth, or upon what a former generation has done for the promotion of the higher welfare of posterity, “whose works do follow them,” and through them, though “being dead, they yet speak ;” then, no richer legacy have they left to their descendents, and in honoring their memory they do a high honor to themselves, unless, indeed, the character of the latter presents a striking contrast to theirs. Those, therefore, who are here to-day, inspired by the spirit of the occasion, have reason for cherishing a just pride in that ancestry, who, amid difficulties with which

few communities now have to contend, and with means so limited as to be scarcely conceivable, entered upon and carried to a successful completion, such an enterprise as the erection of this enduring edifice; and, by the celebration of the termination of a full century of years since its dedication to the purposes of divine worship, we honor ourselves as much as we honor them, and shall catch something of that reverent and joyful spirit by which they were animated, when, with grateful piety and devout thanksgiving, they consecrated this house to the worship of Almighty God.

New Haven Colony was settled in 1638. The tract of land purchased of the Indians extended about half a mile east of the "Great Pond," now "Lake Saltonstall" and "Stoney River." The first allotment of land made on the east side of Quinnipiac River, was in 1640, when six hundred acres were given to Rev. John Davenport. A portion of this tract was in possession of his descendents till 1830, a period of nearly two hundred years. It is still called the "Davenport Farm." No settlement was made within the present boundaries of the town of East Haven till 1644, when Thomas Gregson built a house at "Solitary," now "Morris Cove," and brought his family to reside there. He was lost in the ill-fated ship that sailed from New Haven, in January, 1646, the account of whose spectral appearance, given by Rev. James Pierrepont of New Haven, is found in "Mather's Magnalia." His farm was purchased by George Pardee, the first teacher of the "Hopkins Grammar School," and the ancestor of all of that name in the vicinity of New Haven. The principal settlement, however, was made at what was known, for the first half century, as "Stoney River Farms," at the southern extremity of the "Great Pond." Here, extensive iron works were established in 1650, by parties in Boston, Mass., and London, England, which, for fifty years, and until the ore beds in North Haven were exhausted, called in quite a numerous population. The other sections of the town were settled very slowly, and only for agricultural purposes.

At a very early date measures were taken for establishing religious worship in this little village. The nearest point for the people to attend divine service was New Haven. This required a long walk, or journey on horseback, through an almost unbroken swamp and forest to "Ferry Point," now known as "Red Rock;" then the passage of a tedious and often dangerous ferry across the broadest part of the river, and then another long travel, of a mile or more, to the solitary meeting-house on New Haven common. It is evident that those who attended worship on the Sabbath from East Haven—and this meant all not providentially prevented—must rise betimes in the morning, and it would be far into the night when they returned. If women and children were among the number, they probably went over on Saturday and remained till Monday. For the first twenty or thirty years after the settlement of the village, the dead were carried to New Haven for burial.

With that high appreciation of attending the services of divine worship, which characterized the Puritans of New England, the distance from New Haven, the difficulty of the journey thither, especially as their infant children were obliged to be carried there for baptism—an ordinance that had for them a deeper significance than it has for many of their descendents—were felt by the early settlers, not only to be a serious inconvenience, but a deprivation and injury to their spiritual life; therefore, as early as 1677, a petition was presented to the General Court of the Colony for "liberty to set up separate worship" in the village. The petition was granted the following year. It was also necessary to obtain the consent of the town of New Haven, application for which was made the same year, but was peremptorily refused. It was renewed the following year, 1679, with better success.* It was not, however, till 1681,

* At a Towne Meeting held in New Haven, 24 December, 1679, and for the village on ye East Side, those inhabitants gave in their propositions to the Committee, which they desired might be granted, which was :

1. That they might have liberty to get a minister amongst them, for their minister, and keep the Sabbath in a way as they ought.

that the necessary arrangements were completed for holding worship on the Sabbath. Rev. James Alling was engaged, who ministered to them acceptably for two years. The people desired him to remain with them, but as the town would not grant permission to organize a church, and as he was desirous of becoming a settled pastor, he declined their invitation. The society was fortunate in immediately obtaining the services of Rev. John Harriman, of New Haven, who remained till November, 1685, when, owing to the decline of business at the iron works, and consequent decrease of population, the stipulated salary of £50 could not be raised, and he was compelled to leave. He subsequently ministered, for a short time, to the Church in New Haven. The people became disheartened, and their religious services were intermitted for eighteen years.

In 1704, the subject of re-establishing public worship began to be discussed. Their number was small, and not one of them all could be called wealthy, even for those times. They could present no great inducements to a minister to settle with them, and the burden of his support would press heavily upon them. Providence always helps those churches, as well as individuals, who endeavor to help themselves. At this juncture one came to them, every way adapted to their needs, and whose circumstances were such as to render him an eligible candidate. Samuel Hem-inway, Esq., the first of that name who settled in East Haven, was, probably, the wealthiest and most influential man in the village. His youngest son, Jacob, was about to graduate from the new college located at Saybrook, and not yet dignified with the historic name of "Yale." He

2. That boundary might be granted to them as high—*i. e.*, north—as Muddy River.

3. That they have liberty of admitting inhabitants among them for their help in the work and maintenance of a minister.

4. That they may have liberty to purchase some lands of the Indians, near Mr. Gregson's—*i. e.*, at the Cove—if the Indians are willing to part with it.

5. That what land of the Quinnipiac is within Branford stated bounds, the right of the purchase may be given them.

6. Lastly, That they may be freed from rates to the Towne, when they shall have procured a Minister.

was intending to enter the Christian ministry, and was one of the class of three which was the first to enter the newly-founded institution in 1701, under the presidency of Rev. Abraham Pierson, a man of extensive learning and great influence in the Colony. Jacob Heminway graduated in the summer of 1704, when in the twenty-first year of his age. The attention of his fellow townsmen was turned to him, and they cherished the hope that he might be induced to become their minister; for once disproving the popular proverb, "a prophet has no honor in his own country."

In November following, a meeting of the people of the village was held, when they "Voted, to seek Sir Heminway, that he would give us a taste of his gifts, in order to settlement, in the work of the ministry."* The answer was favorable. "Sir Heminway" gave them "a taste of his gifts," which they relished so well he was invited to preach to them statedly; and when, after much tribulation, the Church was organized in 1711, he became its pastor, and remained with this people till his death in 1754. Very little is known concerning Mr. Heminway, his personal appearance, manner of preaching, or his abilities. That he was a prudent, wise, and faithful pastor, winning and holding the confidence and affection of his people, is evident from his continuance with them for half a century.

When Mr. Heminway commenced his ministry there was no church or meeting-house. During all the time Mr. Alling and Mr. Harriman preached in the village, the Sabbath services were held either in the school-house or in private dwellings—almost any farm-house kitchen would have accommodated the congregation. It was, probably, for this reason, they declined remaining, and that public

* A meeting of the inhabitants of the village was held the following November, when they

"Voted, To seek Sir Heminway, that he would give us a taste of his gifts, in order to settlement in the work of the Ministry. And

2. "Voted, To desire John Potter, Sen., Caleb Chidsey, and Ebenezer Chidsey, to treat with Sir Heminway, to get him, if they could, to give them a taste of his gifts, in preaching the word."

worship was discontinued for so long a period prior to the engagement of Mr. Heminway. Before the departure of Mr. Harriman, in 1685, the subject of building a meeting-house was agitated, and an effort made to raise funds for the purpose; but, failing to secure a minister to succeed him, the people lost heart, abandoned the enterprise, and resumed their former ecclesiastical connection with New Haven.

It was not till Mr. Heminway had labored among them nearly two years that any movement was made for supplying so great a need. June 10, 1706, the society "Voted, to build a meeting-house twenty feet long, sixteen feet wide, and seventeen feet between joints, and set it across the East End of the School-house." From these dimensions it is evident that the population of the village was quite small. The house could not have accommodated comfortably more than fifty persons, and seventy-five would have crowded it to suffocation. And yet it was in this little building the services were held at the organization of the Church, and the ordination of the first pastor, in October, 1711. It sufficed for the accommodation of the people of the village, until replaced by a larger structure in 1719.

For the location of the first meeting-house we are dependent entirely upon tradition. The village records give no further information on the subject than that it was placed "across the east end of the school-house." The location of the latter is known. It stood in the rear of the ground now occupied by the residence of the late John M. Finch, and a considerable distance back from the highway. The meeting-house was erected in front and adjoining it. A small burying-ground was in the rear, where a few persons were interred previous to the donation by the proprietors of the ground occupied by the present cemetery.

The people, with their accustomed energy and resolution, entered at once upon the work, and before the close of the year the meeting-house was completed and dedicated, with appropriate services, to the worship of God. Doubtless those poor and simple people looked upon it, as it stood complete in all its appointments, with a pride and

satisfaction such as are rarely elicited by the completion of the most splendid temples of modern times. If the secret history of the undertaking was known, it would unquestionably be found that many a long-hoarded piece of coin was brought forth, many an extra task of knitting, and carding, and spinning, and weaving performed, the avails of which were consecrated to this sacred object.

After a few years this meeting-house was found wholly inadequate for the accommodation of the steadily increasing number of worshipers. The subject of a new, or enlarging of the old one, began to be discussed. It was not, however, till 1714 that any serious movement was made in this direction.* But, in consequence of differences of opinion concerning the location of the new meeting-house, and the style in which it should be built, the project failed at that time. It was revived in 1717, when the same discordance of views that rendered abortive the effort made three years before arose, and threatened the same result. The question being finally brought to a direct vote, by a decided majority the new meeting-house was "ordered to be set up upon the NOLE, at that corner of the Green next to Deacon Austin's, on the NOLE, in the entrance of the lane that leads from said Green to said Austin's."

* The first definite action taken was October 11, 1714, and was as follows :

Ys meeting adjourned till this day fortnite, at eight of ye clock in ye morning, to consider about building a meeting-hous.

Then follows :

At a meeting held in East Haven, on ye 25 day of October, 1714, which meeting was warned to be on this day, and ye warning were given in a meeting held ye 11 day of October, 1714, and for ye end of considering about ye building of a meeting-hous in this place.

Voted, to build a meeting-hous.

Voted, to build said meeting-hous with a straight roof, and forty foot long, and thirty foot wide and twenty foot between joints, and jetted at each end about a foot.

Voted, that ye said meeting-hous shall be set upon ye high ground at ye head of ye lane that leads to Joshua Austin's, at or near ye oak tree at ye head of said lane. Capt. John Russell, Ensign Alling Ball, Sergeant John Hemmaway, Sergeant Thomas Smith, Samuel Hotchkiss, were chosen, by vote, to agree with some man or men to give said meeting-hous—(this is incomprehensible, unless it means the timber for the frame)—and get shingles and clapboards and cover said hous.

The question of location settled, another difficulty arose concerning the style and form in which the meeting-house should be built. By a vote of the society, taken in 1714, it was directed to "be built with a straight roof, BARN FASHION, and JETTED, sides and ends, about a foot." By this is meant that the upper half should project that distance beyond the lower or basement half. This was the usual style of building at that time, a few examples of which still remain in the town. This vote was subsequently rescinded, in regard to the sides, leaving the ends alone to be "jetted." Probably another style of building had been introduced, in which the JUT did not appear, and two parties had arisen—a conservative and a progressive party—one preferring the old style of architecture, the other in favor of the new. It would seem from the last mentioned vote that a compromise was effected, and Jacob Robinson alone was unyielding. He entered a formal protest against the change, in which he says that he "stands to the former vote about the meeting-house."

In order to carry the foregoing resolution into effect, a tax of sixpence on the pound was laid, one-third of which was to be paid in cash, and the remaining two-thirds in materials for, or work upon, the building, at the option of the tax payer. It was furthermore required, that two-thirds of the tax should be paid in on or before November 1, 1718; and if not paid by that date, then the whole tax was to be paid in cash, on or before May 31, 1719. Lieutenant Thomas Smith and Thomas Alcock were chosen collectors of the tax, with strict orders "to pay it over," as rapidly as it was collected, to the building committee—Capt. Alling Ball, Sergeant John Thompson, Samuel Russell, Sergeant Joseph Granniss, Ensign Samuel Hotchkiss, Nathaniel Hitchcock, and Samuel Goodsell. This committee was enjoined "to contrive and set forward the aforesaid meeting-house, in the best ways they can, and to demand the aforesaid tax from said collectors, and receive said rate and improve it, to the best of their skill, for the promoting of the building of said meeting-house; also, to set the price of broadax men that work at said house."

After this the work proceeded slowly, and the edifice was not ready for occupation till the autumn of 1719. The society directed the committee to "cause a pew to be made in said meeting-house, in some convenient place as they may judge fittest, to be and remain for the use of the minister in this place; and said committee shall not allow any more pews to be made in said meeting-house." The minister's family were accorded the distinction of being fenced off from the rest of the congregation, in a wooden box constructed expressly for them. East Haven was always a very democratic town. At that time there was not one other family of sufficient consequence, or of so much greater importance than others, to advance a claim to a similar privilege. The rest of the congregation occupied rude benches, the only preference shown in seating being based solely on difference of age—the older members being seated nearest the pulpit, and the younger reaching backward by regular gradation, according to their years. In some places, where the distinctions in society were more marked than in East Haven, the best seats in the meeting-house were assigned to the more aristocratic families; the process was called "dignifying the pews." The expression never occurs in the records of this society.

When the new meeting-house was completed and ready for occupation, all the necessary steps were taken to arrange this matter. In order to prevent ill-feeling, some of the more eligible seats were assigned, by vote of the society, to certain families and individuals. The remainder of the congregation were to be seated on a prescribed plan, and by a committee appointed for the purpose, according to the formal vote of the society, which declared that "the first short seat shall be reckoned equal with the second long seat," that is, the first wall pew, next the pulpit, was "the short seat," and those in the body of the house, fronting the pulpit, were the long seats. "Mr. Shepard, Mr. William Luddington, shall sit in the short seat; old Mr. Heminway (the father of the pastor), Mr. Bradley, Isaac the first; Mr. Denison, James the first; Mr. Smith, the first

Thomas, shall sit in the first seat of the square body ; Mr. Pardee, George the second ; Mr. Morris, Eleazer the first ; Capt. John Russell ; Sergeant John Thompson, Samuel Russell, Samuel Clark, shall sit in the fore seat of the square body ; and these six men were chosen to seat the rest of the meeting-house, or the major part of them to do it, according to their rates in 1717."

The only additional direction given, in regard to the internal arrangement was, that "the pulpit and seats shall be in the form of Branford meeting-house." The new edifice stood on the northwest corner of the Green, six rods northeast of the old meeting-house, and nearly in front of the residence of Henry Smith, Esq. The locality is still known as "Meeting-house Hill," though all appearance of a hill, hillock, or knoll, has long since disappeared before the march of improvement.

This house served the purposes of the society for more than half a century, and for nearly twenty years after the settlement of Rev. Nicholas Street, the successor of Mr. Heminway. Though larger and more pretentious than the first meeting-house, it was still a rude affair, without steeple or other appendage, except its greater dimensions, to distinguish it from other buildings in the village. Not only the roof, but the whole structure, was in "BARN FASHION."

Soon after the settlement of Rev. Nicholas Street, in October, 1755, it became necessary either to enlarge and extensively repair the meeting-house, or build a new one. When this was erected, the mechanical arts, as well as architectural taste, were in a very rude state throughout the Colony. The building was unpainted, and, consequently, soon became weather-worn and dilapidated. Several years prior to the death of Mr. Heminway, the proposition was made to build a new one, but as the necessity was not pressing the subject was indefinitely postponed. It was not revived till thirty-five years afterwards. In December, 1769, the society "Voted, we will build a new meeting-house, if we can be suited with the place." This was all that was attempted at the time. On the twenty-sixth of

the same month another meeting was held "to fix upon a place where the new meeting-house is to be set." It was fully attended, every voter being present. The contest was between north and south—those dwelling at Foxon and Dragon forming one party, those at the Cove and South End constituting the other. The residents at Woodwardtown and Center were divided, the majority acting with the south party. The point in controversy was: whether the new meeting-house should be built upon or near the site of the old edifice, or at the point of "Mullen Hill," in the fork made by the junction of the Foxon and old North Haven road, where the track of the Shore Line Railway is now laid. The first action of the meeting was to declare, by more than a two-thirds vote, that "we will build a new meeting-house, in this society, for the public worship of God." Also, "It was tryed by vote, where ye people were to have ye meeting-house. There were thirty-seven votes for the Green, and twenty-seven votes for the end of the Hill." The parties were so nearly balanced, and the spirit of both ran so high and bitter, that although a decided majority was in favor of the Green, the more prudent of both parties recommended that nothing should be done, by virtue of this vote, in the way of preparation for building, till further consultation could be had concerning the matter. It was finally concluded to appoint a mixed committee, composed of members from both parties, "to try to agree about a spot where the meeting-house should stand, and if they agreed the people would agree." This committee, in the political nomenclature of the day, would be called a "compromise committee." It contained one or more representative from each of the separate districts of the society. Capt. Stephen Smith, Samuel Thompson, and Capt. Isaac Chidsey, were from Foxon; Samuel Hem-inway, from Dragon; Capt. Amos Morris and Stephen Morris, from the Cove; Benjamin Smith, from South End; John Woodward, from Woodwardtown; while Abraham Heminway and Timothy Andrews—one of whom was for the Green, and the other for the Hill site—resided at the Center, in the village proper.

The following year, 1770, this committee reported to the society, that they were unable to come to any agreement. Hopeless of determining the question among themselves, it was decided to refer it to persons non-resident in the society, who could have no personal interest or bias in the matter. The persons selected were, Capt. Eliakim Hull, of Wallingford, and Col. Nathaniel Chauncy and James Wadsworth, Esq., both of Durham; Capt. Guernsey, of New Haven, was chosen to act in case one of the three principals failed to do so. There is nothing in the records to inform us of the action of this committee. The only reference to it is found under date of April 3, 1770, when Stephen Morris, Esq., was appointed to notify the County Court of "the committee's doings." What is meant by their "doings" is not stated; but certainly the people were no more satisfied with them than they were with the action of their own committee. The committee from abroad was manifestly a failure. The project of building a new meeting-house was abandoned, and the whole subject remained in *statu quo*. But the increasing necessity for larger and better accommodations would not allow the subject to rest for any long period. In the following December the society, by a two-thirds vote, again declared, "We will build a meeting-house for the public worship of God." The next week the grand question of location was tried, when twenty-seven votes were for the Hill, two votes for the Corner, and twenty votes for the Green." It will be seen, by comparing this result with the vote of the previous year, that while the ranks of the Hill party remained unbroken, the number that voted for the Green was much diminished. Then the vote stood thirty-seven for the Green, and twenty-seven for the Hill. In the meantime a new site had been proposed, known as "Thompson's Corner," situated about midway between the other two, the selection of which would require an equal concession from both parties. The aggregate vote was fifteen less than that of the previous year, and the presumption is, that in that number were included those who were indifferent as to which site was selected.

The majority of the two principal parties remained unyielding. Despairing of arriving at a decision among themselves, in January, 1772, the society, by formal vote, referred the matter of locating the new meeting-house to the Judges of the County Court. A committee was appointed to notify them of their appointment, and "desire their Honors should come as soon as it was convenient." At a subsequent meeting, it was "Voted, that two of the Judges of the County Court, with another judicious man, should be a committee to state the place of the meeting-house." Col. Chauncy, of Durham, Esquire Darling, and Col. Allen, or Alling, of New Haven, were afterwards added. Col. Allen having declined to act, Caleb Beecher, Esq., of Amity, now Woodbridge, was chosen in his place. The society also requested the committee "to come and take a view of the society before the court sits," and to "keep their decision secret till the court hath empowered them" to disclose it. The important question was decided before the 10th of April ensuing. The committee came to East Haven, and, after a thorough examination of the different sites, drove a stake on "Thompson's Corner," for the site of the new meeting-house. This was the only decision they could reasonably have rendered. It did not meet the views of either of the principal parties, and required an equal concession from both. That decision was most fortunate. Had the committee fixed the site upon the Green, the effect in the future might not have been so unhappy, though the society would have lost several families that resided in the north part of the town, which, for more than half a century afterwards, formed no inconsiderable part of its strength. When marking the changes that have taken place in the centers of population, since the commencement of the present century, we readily perceive how disastrous would have been the consequences had that massive edifice, which was destined to last for centuries, been located at the point of "Mullen Hill," instead of in the central and commanding position it now occupies. Nothing appears in the society records to indicate that the decision did not meet with general acquiescence. The

people were probably rejoiced that the long and acrimonious controversy was ended.

As soon as the question of location was set at rest, steps were at once taken to commence building. A sixpenny tax was laid upon a total valuation not exceeding £5,000. This would yield about £300, or \$1,000 in Federal currency. Upon this small amount, to be collected, the society decided to commence the work. After much debate, it was decided to "build a stone meeting-house, sixty-five feet long and fifty feet wide." The tower did not enter into the original plan, without which the new, like the old, meeting-house, would have been in "barn fashion," differing from it only in being of larger dimensions and constructed of more enduring materials. The building committee were Capt. Amos Morris, John Woodward, Joel Tuttle, Stephen Morris, Isaac Cdidsey, Stephen Thompson, Dan Bradley, and Stephen Smith. After the main building was commenced, a few public-spirited men, who had somewhere seen specimens of a more advanced style of architecture than was found in the Colony, were determined that the new edifice should be brought into conformity with it. They had sufficient influence to procure a vote of the society to "build a steeple to be carried up with stone." It was, at the same time, decided to add eight feet to the length of the building, making it seventy-three feet.

The work, when commenced, was pushed forward with resolution and dispatch, for the same reason that the Jewish temple was so speedily rebuilt, because "the people had a mind to work." In contemplating the magnitude of the work, and the difficulties in the way of its prosecution, it must be remembered that few workers in stone were found in the Colony. It is true the material required lay close at hand, and was easy of access and transportation; but the quarrying, dressing, and laying the stone was done almost entirely by the people themselves. It is less surprising that they should have undertaken to build a stone meeting-house than that they should have wrought it in the manner and form they did. There was not another in all the English Colonies in America, that furnished them with a pat-

tern. The stone dwelling-house that stands near Tomlinson's Bridge, built by Capt. Jehiel Forbes in 1767, was evidently the model after which the stone for the meeting-house was wrought and laid. The "Old South Church," in Boston, which had been lately finished in the latest style of architecture, furnished the model for the general style of the house. The circumstance is not mentioned in the records, but there is a local tradition that some members of the society went to Boston to examine that wonderful edifice. Be that as it may, so faithfully and effectively was the work done, that now, after the lapse of a hundred years since its completion, scarcely a stone has started from its original position, and the water-line is as level and even as when it was first laid. The dimensions of the building, as it now stands in its solid and massive proportions, measures, from outside to outside, seventy feet in length and fifty feet in width. The work occupied a little more than two years, and during its progress nothing occurred to disturb the harmony of sentiment among the people, or to interrupt for a moment its steady advance toward completion. But a single accident occurred, and this did not take place till the walls were nearly finished, and was not as serious as in the circumstances might have been expected. The account of it is given in "Mr. Dodd's Register," and is as follows:

"The workmen were raising the last window-cap to its place, over the east upper window, on the north side, when the scaffolding gave way, and three men, with a ponderous stone in their arms, fell to the ground. Tony, a negro servant of Capt. Amos Morris', was considerably injured, but not so seriously as to prevent his running away two weeks afterwards. Mr. Stephen Thompson had his skull fractured, was obliged to be trepanned, and, after long suffering and confinement, ultimately recovered. Mr. Joseph Hotchkiss had one leg crushed by the stone falling upon it, was confined for ten months, and never wholly recovered from the effects of the injury."

The walls were completed and the roof put on, in August, 1774. When the work had advanced thus far, the society found it had undertaken an enterprise it was unable to finish. It had reached the limit of its ability, even gone beyond it, and must leave the work for another generation to complete. It is estimated that the mere shell of the

building, without a steeple, had cost the society \$12,000, or three-fifths of the whole amount of its grand list. It is doubtful if such an instance of liberality and self-sacrifice can be produced in the history of New England Congregationalism.

Many persons, not acquainted with the circumstances of the village of East Haven at the time this house was erected, and with its internal form and arrangements, have expressed surprise that it should have been placed in the position it now occupies. It was directed by the society, that "the stone meeting-house shall front the south, and on the main road." The beautiful avenue that now leads to Morris' Causeway, was not opened till more than twenty years afterwards. Those residing at South End, in order to attend public worship on the Sabbath, were compelled to go around by the Cove, through Bridge Swamp, and thence around by the Green to the meeting-house. This was a long, tedious, and uncomfortable ride, especially in the winter, and it is not strange that those dwelling in the south part of the society so strenuously resisted the transfer of the site from the Green to Mullen Hill. By the present arrangement, the building fronts the west. But it does not now wear the same appearance it did when first completed, and for three-quarters of a century afterwards. Until 1850, it presented the same aspect externally, excepting the spire, as it did when dedicated in 1774. It had three doors for entrance—one on the east end, one in the south side of the tower, on the west end, and one on the south side of the main building. The last mentioned was the principal entrance, leading directly through the broad aisle to the pulpit, which was placed high up against the north wall; consequently the south side was the front, and the position of the building in accordance with the direction of the society. It is now regretted that it was so placed, as the appearance of it would be finer and more commanding had the present front, or tower end, been made to face the south, affording a clear view of its noble facade to those approaching it by the fine avenue leading to it from the Causeway. Had those who erected it fore-

seen, not only the changes in architectural style and taste, but in the surroundings of the stone church, they would have arranged some things very differently. The present style of church, and domestic architecture, is in striking contrast with that which was in vogue a century ago. Those structures, now considered so grand and noble and tasty, a century hence will be looked upon as out of date, and those then living will wonder at the strangeness of the taste that could produce such architectural monstrosities, as many of them undoubtedly are. But, if the men who reared these walls could not foresee the coming changes in these respects, they had the sagacity to perceive that the building itself would be permanent. Unless destroyed by accident or natural convulsion, it will endure for centuries, and is capable of being repeatedly remodeled and improved, at a comparatively trifling expense, so as to conform to the continually changing demands of taste and fashion, which, in other circumstances, would require the erection of a new building. During the century it has stood, it has saved the outlay of thousands of dollars, and will save thousands more in the centuries to come.

Notwithstanding the unfinished state of the new meeting-house, the society decided to occupy it for public worship on the Sabbath. Dark and threatening clouds were gathering on the political horizon, and armed resistance to the tyranny of the mother country became more and more imminent, the consequences and the end whereof could not be forecasted. The means of the society were exhausted. The idea of leaving the new edifice unoccupied, after so great sacrifices and labor had been made for its erection, was repugnant to their feelings. Therefore, the pulpit and pews of the old meeting-house were removed to the new; and although, in consequence of the greater dimensions of the latter, the interior wore the appearance of ill-fitting hose—"a world too wide for the shrunk shanks"—the house was made quite comfortable and ready for dedication in September, 1774. The precise day can not be determined, either from records or tradition.

The occasion was one of great interest and exultation.

There were no differences of opinion among the people, in regard either to ecclesiastical polity or forms of worship. There were, indeed, discordant sentiments concerning the great political question of the day—the necessity or expediency of resistance to the oppressive acts of the British government; but they had not reached that point of bitterness they eventually attained, when they produced religious and social divisions. All were united, harmonious, and happy, in the completion of that meeting-house which had cost them so much; which was justly regarded with pride, as unequalled by any ecclesiastical structure in the Colony. When, therefore, the auspicious morning arrived, the whole community was astir, and we may be sure that nothing less than a providential reason prevented any resident of East Haven from being present at the dedicatory services. As the hour for their commencement approached, some on foot, and some on horse-back with wives and daughters on pillions behind them, and some in ox-carts—for other conveyance there was none—wended their way from every section of the town, all converging toward the Center, where stood the new meeting-house, the grand object of interest to all. From the north, and along the eastern side of the Mullen Hill range, came the Thompsons and Smiths, the Chidseys and Moulthropes, the Holts and the Granniss', the Luddingtons and Dawsons, the Andrews' and Hotchkiss' and Shepards. From the same direction, and along the western side of the same hill, came the Bradleys and Hemingways, the Russells and Rowes, and Davenportes. From the south came the Morris' and Pardees, the Smiths, and Thompsons, and Bishops. From the west came the Browns and Pardees, the Mallorys and Hughes', the Forbes' and Woodwardes, with many of the same names, together with other ancient families residing at the Center, filling the new meeting-house with probably as large a congregation as has ever gathered within its walls. It has been my fortune to meet but a single person who was present on the occasion—Jehiel Forbes, Esq., who became one of the most successful merchants and eminent citizens of New Haven, and died in 1855, at the advanced age of

nearly ninety years. Some years previous to his death he related to me some of the occurrences of the day, which made an unusually vivid impression on his mind, as fresh and clear in his memory, after the lapse of eighty years, as it was the day it was made. He was at the time about six years of age, and rode to the scene from his home—the old Forbes Mansion, near Tomlinson's Bridge—on horse-back behind his father. Doubtless many from New Haven and the adjacent towns, with the neighboring ministers, were present to participate in the services, and congratulate the people of East Haven on the completion of what, at the time, was a gigantic work—the first stone meeting-house in the Colony of Connecticut.

For several years diligent inquiry has been made for the dedication sermon, preached by Mr. Street on this occasion, but without success. Could that be found, the precise day of its occurrence, as also of the first Sabbath it was occupied for public worship, would be known. This knowledge is now hopelessly lost. We may imagine something of the feeling of that congregation, when, for the first time, they gathered within these walls, reared by their toils, and self-denials, and sacrifices. Rough and unfinished as they were, when they gazed upon them, and thought there was nothing like them in all New England, they would feel amply repaid for all they had cost. And, as they accompanied their beloved pastor in his fervent thanksgivings at the throne of grace, and listened to his recital of the struggles through which they had passed for the accomplishment of their great work, they would feel confident their descendants would manifest their appreciation of the work they had performed, not merely by the preservation of this sacred edifice from desecration and decay, but by continuing steadfast in their adherence to those principles of truth and righteousness, of patriotism and piety, which have ever been inculcated here, and of which the solid structure they reared, and the imperishable materials of which it is composed, are the fitting emblems.

"It was a great and honorable work," says Mr. Dodd in his Register, published just half a century ago, "and there stands as a lasting monument of the enterprise, public spirit, wisdom, and perseverance of the undertakers, and especially of the leaders. It was a cheaper building than one of wood. They had stone and lime, and teams and laborers enough to do the work. A stone house saved them money. The papers containing the accounts of the building are lost, and the expense of it can not now be ascertained. But it is supposed, that when they began to meet in it, it had cost ten or eleven thousand dollars. The steeple and inside of the house were finished several years afterwards, for the war coming on nothing could be done. Indeed, the society has never seen a more favorable period for this great work.' They were then united as one people; and the society, probably, never contained a company of men of more enterprise, or greater resolution and public spirit, than that generation contained. The Revolutionary War commenced the next year. And when that war was terminated, divisions began to appear, and had considerably diminished the active ability of the society to perform such a work again; and, in a few years, a number of those influential and enterprising men were removed by death. And though there is yet a considerable portion of wealth in the society, it is not accompanied with the same resolution and enterprise which the fathers possessed. But it ought to be considered, that the hand of the Lord was in the work. The time had come when the 'Lord's house should be built,' and then men and means was prepared to execute the work of the Lord and fulfill the divine purpose. 'Except the Lord build the house, they labour in vain that build it.' And when the work was done, the people had occasion to say, 'The Lord hath done great things for us, whereof we are glad.'"

It was completed, dedicated, and occupied in the autumn immediately preceding the Battle of Lexington, which occurred April 18, 1775. Then was fired the first gun of that revolution which, after eight years continuance, resulted in the independence of the Colonies, and the birth of a nation. It is needless to state, that with few exceptions, the congregation that worshiped here were heart and soul with the patriots in their struggle for liberty, and many of its young men gave their lives to the cause of their country; some on the battle-field, some in naval conflicts on the ocean, but more in the deadly prison ships at New York. The "Stone Meeting-house" was the appointed rallying place in times of danger, and when, at the invasion of New Haven in 1779, a strong detachment of British troops landed on the East Haven shore, and committed their customary depredations, these walls were soon surrounded by a body of brave and resolute men, who would have defended them so long as stones enough re-

mained to make a breastwork. The enemy formed in line of battle, on the crest of yonder hill,* with banners waving and drums beating, apparently about to swoop down upon the little village and devote it to destruction. But the officers seeing, with their glasses, the numbers gathered and the preparations made to receive them, and being without cannon, soon withdrew and hastily decamped to their boats. Beyond the burning of a few buildings, and the killing of one man—Isaac Pardee—they inflicted no further injury, and never reappeared in this vicinity. One incident of the Revolution is worthy of record. When the army under General Sullivan, in Rhode Island, was transferred to New Jersey, to strengthen Washington in his operations against General Howe, La Fayette with his regiment encamped for a few days on the East Haven Green. In 1824, on the occasion of his revisiting this country, he rode out from New Haven to review the place of his encampment, nearly fifty years before.

In the constant state of excitement that pervaded the country, and the frequent calls for men and money to carry on the war, and consequent depression of every kind of business and industrial pursuits, there was neither the disposition nor the ability to do any thing about the completion of the meeting-house. From subsequent developments in the history of the town, it is evident that if it had not been built at the time it was, it would never have been erected, at least in its present form. When the war closed, the attention and energies of the people were engrossed by the struggle to obtain a town charter, which had been in progress, at intervals, for a hundred years, but was not successful till 1785. The ill-feelings engendered by political causes, during the war, had introduced discord into the society, which, a few years later, resulted in a permanent division. This combination of influences prevented any effort being made towards finishing the meeting-house. It was not until nearly twenty years had passed away, and the men who had been most active in building it had gone

* Beacon Hill.

to their graves, that any serious movement was made in this direction. In the meantime the people continued to occupy it, for the services of public worship, cheerfully submitting to the inconveniences resulting from its unfinished condition, in hope the time would come when their sanctuary would put on an appearance more consonant with the honor of Him to whose worship it had been consecrated, and more in accordance with their own intentions, taste, and feelings.*

The first action taken by the society, in regard to it, was in 1791, but nothing decisive was effected till March, 1793, when Esquire Samuel Davenport, Amos Morris, Jun., Joseph Russell, John Woodward, and Dan Holt, "they, or the major part of them, be authorized and empowered to indent and agree with any gentleman or gentlemen, to finish the meeting-house of said society, in said East Haven, in such a manner as they, or the major part of them, shall think best; said house to be finished by the first of December, A. D. 1794." Though objection was made to building a spire at the same time, on the ground

* From an incident that occurred in society meeting, in December, 1774, it seems that the singers, who composed an important part of the congregation, were subjected to greater inconvenience than others who attended divine worship on the Sabbath, and the society was indisposed to afford them relief. The galleries of the meeting-house were not furnished with seats, except such as had been extemporized of the roughest materials by the singers themselves. After submitting for several months to this inconvenience, they petitioned for better accommodations. In response, the society coolly "Voted, that the singers should have liberty to make seats around the gallery, upon their own cost." But, with characteristic sensitiveness, this action was greatly disliked by the singers. The society receded, and "voted to build two seats round the gallery for the singers; and that the singers that carry the tenor should sit at the east end of the first, or front gallery, and the base at the south end of the west gallery, the treble at the north end of the east gallery." This arrangement appears to have been satisfactory to all parties.

The Episcopal Society was organized in 1787, and was the result of divisions which had occurred in the Congregational Society during the Revolutionary War. This secession weakened, to some extent, the old society, and delayed for a time the making of those improvements in and upon the meeting-house which were greatly needed. But, notwithstanding the loss it had sustained, it was still a strong and united body, and four years afterwards the first movement was made towards commencing the much-needed and desired work.

of the increased burden it would impose, it was finally concluded to make one business of it. It was felt to be full time that the edifice, which the preceding generation had reared with so much enterprise, perseverance, and sacrifice, should be completed in the form and manner originally designed. The people gave themselves to the work with characteristic energy, and carried it through to a successful issue. But the time allotted for it was wholly inadequate, and instead of two it was four years before it was ready for occupation. There are those present here to-day, who can remember the interior arrangements as this house stood completed in 1796, and before its alteration in 1822. Its entire length was traversed by two aisles, from east to west, while three transverse aisles intersected these, the middle one of which lead directly from the front door to the pulpit. The long gallery was on the south side, and two shorter ones extended across the east and west ends. The stairs leading to them were in the south-east and south-west corners, within the audience-room, and the tramping up and down them, by uneasy boys or belated men with their clumsy boots, during service, caused no little annoyance to the minister and congregation. The clatter made by the down-rush, at the close of the service, was almost deafening. But the grand and overshadowing object within was the pulpit, with its surroundings, overhangings, and ornamentations. This was a marvel for workmanship, architecture, and embellishment. Perched at the highest possible point, it was a subject of ceaseless wonder, especially to the child-mind, how the minister ever got into it, and, when once in, how he ever got out. It must have been at the hazard of a stiff neck on Monday, if those seated in the body of the house kept their eyes on the preacher during the delivery of the sermons on Sunday. But to the children, the most attractive object was the sounding-board, or canopy, which hung suspended over the pulpit by an iron rod, so apparently slender as to be liable any moment to break and let the whole ponderous mass fall and extinguish the preacher. Upon what principle of acoustics such a machine was constructed, it is difficult to imagine. The

only earthly use it did subserve was to rivet the attention of children and keep them quiet, by the intense interest it excited. The cumbrous pulpit, with its massive canopy, stood its ground amid the changes of nearly sixty years, and until the extensive alterations and improvements made in and upon the meeting-house in 1850, when it was sold at public auction, and the sounding-board appropriated to the ignoble use of a chicken-coop, where, instead of reverberating the tones of ministerial eloquence, it echoed with the hoarse notes of incipient chancicleers. *Sic transit gloria mundi.*

When the improvements were completed, a difficulty arose that had not been anticipated. After repeated trials, it was found impossible to seat the meeting-house in the ancient manner without creating great dissatisfaction. Committee after committee was appointed; some being unable to effect any thing resigned, whilst others were superseded. A few years after this mode of procedure was abandoned, and a different and more generally satisfactory plan adopted. A great change had taken place in the sentiments and habits of the people in the three-quarters of a century since any thing of the kind had been done. The old English notion, that special privileges should be accorded to persons of birth, and rank, and wealth, in the House of God, had passed away, and more democratic ideas, the natural result of national independence, and more in accordance with the genius of those free institutions established by the Federal Constitution, had begun to prevail. By the adoption of a different plan for disposing of the seats, the society was happily relieved of an element of discord, which, for a time, threatened serious results. The whole trouble had its origin in the endeavor to retain a system totally at variance with the altered conditions of society, and should have been allowed to disappear with the knee-breeches and shoe-buckles, and long queues of the former generation.

The society had scarcely completed their meeting-house, and became comfortably settled in it, when a great calamity befel it. In October, 1797, a terrible tornado

passed through the center of the town, threw down the newly erected spire, unroofed the building, and otherwise seriously damaged it. To repair these damages required renewed effort and sacrifice on the part of the people. They were, as usual, equal to the emergency. The work was commenced immediately, with the express stipulation that it should be done in the most perfect and thorough manner. No person now living retains a recollection of the first spire. Many years ago an aged member of the congregation informed me that it was of the form and style popularly known as the "Squaw's Cap," which some now present can remember as surmounting the ancient meeting-houses familiar to their childhood. The new one that replaced it was a tall and graceful spire, far superior in form and style to the one that had been destroyed. It remained standing till 1857, when, becoming delapidated and decayed, and in danger of falling, it was taken down, and that beautiful and graceful spire erected, which now towers so grandly above the ancient church and village around it. The entire cost of repairing the damages caused by the tornado, amounted to \$1,000, which, added to the \$2,500 just expended in finishing the meeting-house, was a large sum for so small a society to raise, at a time when the value of a dollar was three times as great as at present.

The repairs having been completed, to the general satisfaction, the people determined to supply a great deficiency. During the pastorate of Mr. Heminway, the hours for commencing worship on the Sabbath were announced by beat of drum. Deacon Joshua Austin was chosen first drummer, whether because of his superior skill with the instrument, or being an office-bearer in the church, he would perform upon it in a more orthodox and godly manner, is not stated. The society, by formal vote, directed him to "beat the drum from 'Chidsey's Hill' to 'Goodsell's Hill,'" that is, from the present residence of Lucius Linsley, Esq., to that of Justin Bradley, Esq. The custom was probably discontinued early in the ministry of Mr. Street, as no trace of it is found in the records after his settlement. In 1798, the society "voted to procure a bell, to place in the new

steeple." The necessary funds were appropriated, and a committee appointed to carry out the vote. Dr. Bela Farnham, one of that committee, who died in 1857 at the advanced age of eighty-nine years, informed me that he was present at the melting of the metal, into which he threw nineteen Spanish milled dollars, to give to the bell a sharp and silvery tone. The committee were also present at the important and mysterious process of casting, and with great satisfaction saw the bell come forth from its smoking mold in full perfection of beauty and tone. It has no motto upon it, and bears only the inscription, "Fenton & Cochran, New Haven, 1798." It is the only one the society has ever had, and for more than three-quarters of a century it has, with cheery tones, called two generations and a half of the people of the village to the house of prayer, with solemn accents announced their deaths, and with measured and melancholy toll marked the slow march of the funeral procession that followed their remains to the grave. The first year it was hung, its mournful notes announced the death of the good and great Washington, and the last time it pealed forth the sad intelligence of the death of a president, was when the equally good and patriotic Lincoln died by the bullet of the assassin, in April, 1865. This bell is remarkable for the purity and richness of its tone, which makes it capable of being heard at a greater distance than bells of much larger size and weight. After it had been raised to its position and hung, a curious direction was given to the person invested with the dignity of first bell-ringer in East Haven, namely, he was "not to turn the bell over in ringing." No description is given of the apparatus used for working it; but unless it was different from any thing now employed for the purpose, the ringing must have been a difficult affair, and the sounds produced somewhat peculiar.

There were some public-spirited, energetic, and liberal men in the society, with whom the determination to do a thing was the same as doing it. Upon their request the society passed a vote, giving permission "to Edmond Bradley and others, to affix a clock in the steeple, in such a

manner as to strike the bell that is about to be fixed in said steeple; provided, that said clock is affixed without any expense to the society." The clock was procured and placed in position. It proved to be an excellent instrument and true time-keeper, and for more than three-quarters of a century has been the unfailing index of the time, and announced the passing hours to all dwelling within sound of the bell; excepting, on a few occasions, when, for lack of the same spirit that actuated those who procured it, its works have been allowed to remain, sometimes for years, silent and motionless.*

Thus, the "Old Stone Meeting-house," after the lapse of thirty years from its projection, stood complete in all its appointments, both external and internal, by-far the finest church edifice in New Haven County. The ministry of the aged pastor was now drawing to a close. For fifty years he had stood on these walls of Zion, and proved himself an able preacher and a faithful pastor—"a workman thoroughly furnished unto every good work." He was a man of dignified presence, tending to portliness, with a

* If the congregation that worshiped in the "Old Stone Meeting-house," at the close of the last century, did not enjoy good singing, it was not for want of a large choir, or of choristers qualified to lead it. In 1799, no less than four choristers were appointed, and the following year six. They were all men, and, therefore, could not, as might have been surmised, officiate as leaders of the several parts of the harmony. It is not stated whether they all officiated at the same time, or by rotation. Such an arrangement appears strange at the present day, when a paid quartet is considered sufficient to perform this important part of the services of public worship. Unless the disposition and habits of choir singers have undergone an entire change since that time, such an arrangement could not be of long continuance. That it was not, is evident from the fact that the next year but a single chorister was appointed, and it is significant that he was altogether a different person from any of the six who had been chosen to fill the office the previous year. In connection with his appointment, the society authorized the committee "to purchase a PITCH-PIPE, for the use of the chorister." For many years this was the only instrument allowed in the Congregational Churches of New England.

In 1806, in response to their petition, the society gave permission to Samuel Bradley and others, "to fence in the meeting-house, under the special direction of the society's committee." I have been unable to learn whether the fence was built or not, probably it was not, on account of disagreement between the proposers and the committee, concerning the kind of fence to be erected.

certain deliberateness in his movements which gave impressiveness to them ; somewhat reserved in his intercourse with strangers, he was easy and affable with his own people, often indulging in humorous remarks and witticisms, many of which are still floating around in the traditionary folk-talk of the community. He was an especial favorite with the young, an exceptional circumstance at a time when a minister was generally made a bugbear to frighten refractory children into obedience. It is to these traits was owing the strong hold he had on the affections of his people, which he retained till his death, which occurred on the fifty-first anniversary of his ordination, October 8, 1806. As he appears in the portrait that has been preserved of him, he was a man evidently fitted to inspire reverence, confidence, and affection ; one to whom the troubled would go for counsel and advice, and the afflicted for sympathy and consolation.

Mr. Street's theology was of that type which, a century ago, was known throughout New England as "Old Light," and is now denominated "Hyper-Calvinism." Much of his preaching consisted in the exposition and enforcement of his favorite doctrines ; but they were never presented in the dry, bony, scholastic form, which was the prevalent style of preaching in his day. He had the rare faculty of presenting abstruse subjects in a form of language interesting to his hearers. Doctrines, such as the "Existence of sin," "How a sinless being can fall," "Divine Decrees," "Predestination to eternal life," or "Election," assumed an interest under his treatment which stripped them of that repulsiveness with which they are commonly regarded, and clothed them with all the importance of a necessary part of the Christian scheme. The reason of his power in handling these great doctrines was not merely because he presented them in a clear, simple, and intelligent language, level with the capacities of those he aimed to instruct, nor because he manifested a sincere conviction of their truth, but because he threw into his exposition of them all the goodness of his heart, and all the warmth of an earnest nature. But it would be doing injustice to Mr. Street to leave the impres-

sion that this class of subjects formed the staple of his preaching. His practical discourses, comprising much the larger portion of his writings that have been preserved, are of unusual excellence and power, and show a profound knowledge of the workings of the human heart. What are denominated hortatory sermons he never preached. Whitfield was the originator of that style of preaching. During the entire period of Mr. Street's ministry, commencing the year immediately succeeding Whitfield's death, there was a reaction from the intense excitement produced by his preaching and that of his imitators. For thirty years after the commencement of the war of the revolution, the churches of New England were marked by a low state of religion and absence of revivals, unparalelled by any similar period in their history. This season of spiritual deadness closed about the time Mr. Street was laid aside from active labor, by reason of age and infirmities. Had his ministry fallen upon times of greater spiritual activity and religious feeling, it is evident, from his ability and personal piety, that his preaching would have been of an entirely different character, and he would have stood in the front rank with men like Lyman Beecher and Edward D. Griffin, in laboring for the promotion of revivals of religion. Although nothing like what is denominated a revival occurred during his ministry, yet that ministry was eminently successful, as is manifest from the fact that, at its close, the membership of the church was nearly double what it was at its commencement. It is no more than simple justice to state, that the series of powerful revivals with which this church was blessed, during the ministry of his successor in the pastoral office, was unquestionably the ingathering of a harvest, the seeds of which were sown by the faithful preaching and labors of Mr. Street.

Rev. Saul Clark, of Southampton, Mass., succeeded Mr. Street as pastor of this church. During his ministry, which extended from January, 1808, to May, 1817, nothing was done to the meeting-house in the way of alteration or improvement; therefore, a brief glance at the character and results of his labors will be all that is necessary. He was

a man of decided opinions, great energy and resolution, and an able and eloquent preacher. Holding the same theological views as his predecessor, he never hesitated to present them on all appropriate occasions, and in the strongest and most expressive manner. Earnest, animated, and emotional, the effects of his preaching soon began to be manifested. Almost simultaneously with his ordination commenced that series of revivals, which continued to follow each other with astonishing rapidity till the close of his ministry, and even after that, with intervals of only a few years duration, down to the present time. The membership and moral power of the church was largely increased. They were an entirely new spectacle and experience in East Haven. It appears from the church records, that from its organization in 1711, and even from the commencement of public worship in 1681, nothing like what is now designated a revival of religion had occurred in its history. From 1733 to 1750 revivals had extensively prevailed throughout New England. Commencing at Northampton, Mass., under the preaching of Jonathan Edwards, they were greatly extended by that of Whitfield and his coadjutors and imitators. As the result of the labors of one of these—Rev. John Davenport, of Stamford—a powerful revival of religion was produced in New Haven and its vicinity. There is no evidence that it effected, in the slightest degree, the church in East Haven. Mr. Hemmingsway was one of the signers of a declaration to the General Association, censuring Whitfield and his measures.* Therefore, to Mr. Clark belongs the credit, if any is due to a mere human instrument, of having revolutionized the sentiments of this church, and stamped upon it that high evangelical character it has ever since retained. This church and society have been somewhat noted for their conservatism, which has at times blocked the wheels of progress and prevented their reaping the benefits of the improvements which have been going on all around them. But, in respect to revivals, this church stands on the most

* See Appendix,

advanced ground. The effects of the revivals enjoyed during Mr. Clark's ministry were unusually stable and lasting. The present pastor is happy in being able to give his unqualified testimony on this point, from a personal knowledge of many who embraced religion at that time, and were living at the commencement of his ministry. They were among the most reliable, prayerful, and spiritually-minded of the members of the church.

But the very things that appeared adapted to assure the prosperity of the church, brought on a crisis in its history, which, for a time, threatened its existence. During the later years of Mr. Street's ministry many practices had crept into the church which were incompatible with the purity of the Christian character, and destructive of the spirituality of religion. The line of demarcation between the church and the world was nearly obliterated. The new pastor soon came in conflict with these demoralizing tendencies. The revival that began soon after his ordination, elevated the tone of piety in the church. These practices were revealed in their true nature and influence, and recognized as inconsistent with a profession of religion. A festering ulcer was on the body of the church, and could not be healed without destroying the equilibrium of, and inflicting pain upon, the whole system. The diseased limb must be amputated, or death would ensue. Mr. Clark addressed himself to the task, with all the energy and determination of an ardent nature, never for a moment weighing his personal interests against the interests of piety. A course of discipline was instituted against offending members, and prosecuted with such great effect that the church was purged of the corrupt practices that had crept into it. These measures produced much ill-feeling, and the affection of many was alienated from the pastor. The excitement was intense. Some, who had been most active in his settlement, became most vociferous in demanding his dismissal. But the great majority of the church, comprising the whole of its spiritual and active piety, and especially the younger portion of the congregation, over whom he had gained a strong influence, rallied

around him and sustained him, till the work was done. As many as forty families withdrew, and united with other congregations. Some of these subsequently returned, when the passions of the hour had passed away, and the children of others attached themselves to the old society, when, after a few years, it was seen that the principles for which Mr. Clark contended, were precisely those embraced by all evangelical churches. In respect to these principles, he was merely in advance of the people. Just as, seventy-five years earlier, Jonathan Edwards was driven from Northampton, for adherence to a principle which was afterwards adopted by all the churches in New England. With unflinching energy and unbending will, Mr. Clark carried through the measures by which the church was purified and her moral power in the community greatly increased. The crisis was passed; and in the very measures which many predicted would prove its ruin, was laid the foundation of a larger prosperity and stronger influence in the coming years.

The church was saved, but the pastor had sacrificed himself. He was dismissed, by his own request, in May, 1817, but continued to labor with success in various parts of the Lord's vineyard. His services were much in demand in revivals of religion. He died in Meriden, in 1849, and was buried among the people of his early love, where, with all the former pastors of this church, he lies among the generations gone, to whom they broke the "bread of life, pointed to heaven, and led the way," in yonder quiet cemetery, where all distinctions are leveled, and all earthly passions are quelled, and where friend and foe sleep together undisturbed in the silent realms of death.

After the storm the calm. Rev. Stephen Dodd was installed in December, 1817. His pastorate of twenty-nine years was singularly quiet, calm, and successful. From character, and previous experience in the ministry, he was peculiarly qualified to follow the boisterous ministry of Mr. Clark, conciliate the disaffected, and bring back the wanderers to the fold. As we approach the present, the interest in the past weakens, and it will be necessary to

dwell only on a few points in illustration of the history of the "Old Stone Meeting-house," during his pastorate. In thirty years its interior arrangements had become somewhat antiquated. A new style of finishing and furnishing the interior of a meeting-house, by the substitution of slips for pews, had come into vogue. A few years before, the First Ecclesiastical Society in New Haven had erected a new, large, and for the time, magnificent church, finished in the latest and most fashionable style. Taking this for their model, the East Haven Society took out the square pews in the body and north side of the house, and replaced them with slips. For a long time there had been a growing dissatisfaction with the old mode of defraying the current expenses of the society by taxation. The plan was now proposed, to make a permanent sale of the pews, and with the avails found a fund for the support of the ministry. The plan was adopted, and the sum realized was \$8,000. This was a good arrangement, so long as those lived who established the fund; but when they were gone, and the pews inherited by a number of different heirs, its evil tendencies became apparent. In less than thirty years it was a detriment to the society, and, unless it had been broken up, would have resulted in its financial ruin. The plan seems to have been adopted on the principle of Metternich's famous saying, "After me the deluge."

In 1830 the first church in Fair Haven was organized. The majority of its members went from this church, and carried with them some of the most important families in the congregation. This greatly weakened the society, and but for the fund previously established, the effect would have been more disastrous. It was one of those events in a growing community that is inevitable. That section of the town, which for nearly two centuries was simply an appendage to it, has grown into one of the most beautiful and busiest villages in the State; and, in forty-four years, that feeble church, commenced in 1830, has expanded into two large and flourishing Congregational Churches, besides five others of different denominations.

It was during the pastorate of Mr. Dodd that the first

fence, of which there is any account, was put around the meeting-house lot. This was due to the energy, enterprise, and liberality of the ladies of the congregation. It was an ornamental as well as substantial structure, and for thirty years added greatly to the general appearance and beauty of the church surroundings.

Rev. Stephen Dodd was an earnest, faithful, and successful pastor, an able and often eloquent preacher. He was a firm and outspoken advocate of temperance, and did good service in the earlier years of the history of the cause. In addition to his pastoral labors, he performed a work for East Haven which should cause his name to be held in grateful remembrance by all the coming generations of its children. He had a great fondness for historical and genealogical researches, and soon after his settlement commenced the compilation of a brief history of the town, and a genealogical and statistical record of its families. By reason of the imperfect state of the village records, for the first century and a half of its history, this was a work of great difficulty. With characteristic energy, patience, and perseverance, he began to gather up the oral traditions of the past, as they existed in the memories of the most aged persons in the community, and spent much time in the ancient burying-ground, where he gleaned many important items of information, by deciphering the half-obliterated inscriptions on its memorial stones. The results of his labors and investigations were published in 1824, under the title of "East Haven Register." Although not a compendious or complete history, it contains an amount of information concerning the town and its ancient families, which, but for him, would be buried in oblivion. The book is now out of print, and those who are fortunate enough to possess a copy place a high value upon it. Mr. Dodd resigned his pastorate in December, 1846, but continued to reside in the town, respected and venerated, till his death in February, 1856, at the ripe age of seventy-seven years. His successor takes pleasure in saying, that he was a sympathetic, pleasant, and valuable parishioner.

Owing to various causes, the condition of the society at

the commencement of the present pastorate, in June, 1847, was unfavorable. The meeting-house was antiquated, inconvenient, dilapidated, and in striking contrast with others in the vicinity; and one grand obstacle was in the way of all improvements. After the withdrawal of so many, to unite with the First Church and Society in Fair Haven, the salary of the pastor was reduced to the precise income of the fund, and the society, by formal vote, had taken the stand that this should be a permanent arrangement. This was suicidal. The pew owners were the society, and a large number, mostly young men, were not called upon to contribute a penny for the support of the institutions of religion; consequently, they felt little interest in them, for that which costs nothing is lightly esteemed. The pastor, soon after his settlement, perceived the difficulties with which he had to contend, and that unless they were removed his labors would be in vain—his ministry a failure. If this incubus was permitted to remain, what little of public spirit was left in the society would disappear; and the society itself, notwithstanding it contained the elements for a strong and effective organization, must die of inanition and inaction—an ecclesiastical marasmus.

It was fortunate that, at the time, the society contained a few energetic and public-spirited men, who, taking the matter in hand, with the tacit consent rather than active co-operation of the majority, carried it successfully through this crisis. Having secured for it the rights of the pew owners, either by purchase at a reduced valuation, or by the free gift of the more generous or more able, the work of remodeling, repairing, and refurnishing the "Old Stone Meeting-house" was commenced in May, 1850, and completed in the following October. The interior arrangements and external aspect of the building were entirely changed. When the work was finished, nothing was left of the ancient structure but the solid walls, and even these had undergone extensive alterations. The upper tier of windows was lowered, the doors and windows on the east end filled up, as well also the doors on the south side and in the tower,

and the window behind the pulpit, on the north side ; new frames and windows were inserted, and the building brought into that shape and style it now presents.

The change of the interior was even more sweeping. The west end was pierced with doors, one on each side of the tower ; the pulpit placed at the east end, changing the front from the south to the west ; new galleries were built, and the walls, upon which the plaster was originally laid without lathing, were furred out and covered with hard finish. The eye does not now rest on a solitary object which was seen before these improvements were made.

The fitting up and furnishing of the interior was done by the enterprise, energy, and labor of the ladies of the congregation. For several years previously, they had been busy with hands, and minds, and hearts, making preparations for the work, when the time for performing it should come. In spite of discouragements and delays, they did not "bate one jot of heart or hope," but, in every conceivable way, endeavored to add to the little fund they had sacredly devoted to this purpose. They provided the costly furniture for the pulpit, the carpet for the floors and pews, the cushions for the seats, and the elegant lamps for lighting the house. When completed, there was no church in the vicinity that surpassed it, in the richness and beauty of its furnishing. The pastor trusts it will not be considered inappropriate, if he avails himself of this occasion to pay a deserved tribute to the ladies of the congregation, many of whom, full of years and of piety, have gone to their eternal rest and reward, who have done so much to aid him in his labors, to cheer him in seasons of declension and despondency, and to keep alive the flame of piety in the church, when it seemed almost ready to expire. He is happy in giving his testimony to their fidelity and zeal in the cause of their divine Master, and their unfaltering love for Zion. Having the true idea of the sphere of womanhood, they have no desire to go out of it, and seek no distinction but that which comes from the faithful discharge of the wifely and womanly duties to their families, to the church, and to the community.

So extensive were the alterations and improvements made within and upon the "Old Stone Meeting-house" at that time, it was deemed appropriate that the entire structure should be rededicated to the worship of God. The services were held October 16, 1850, when a discourse was delivered by Rev. Joel Hawes, D.D., of Hartford. It was an occasion of devout gratitude to God, and of mutual congratulation among the people. The entire cost of the work was about \$6,000.

Not many months elapsed, after the completion of this great work—the most expensive that had been undertaken in connection with the meeting-house since its erection—when the church received a beautiful and blessed answer to the question, "Who hath first given unto the Lord, and it shall not be recompensed to him again?" An unwonted seriousness pervaded the congregation. Early in the autumn of 1851, the Sabbath congregations became more numerous, attendance on the meetings for social worship largely increased, the interest deepened from month to month, till, in February 1852, the cloud opened, and there was a "gracious refreshing from the presence of the Lord." As results of this extraordinary work of divine power, eighty-five united with the church, by profession, on the first Sabbath of May following, thirty of whom were heads of families. There was scarcely a family in the congregation, one or more of whose members were not subjects of the revival. In some instances, entire families were among the converts. Whether regarded as to extent, or the depth and intensity of religious interest, or the number of conversions, it was never paralleled by any similar work of divine grace experienced in the history of this church. It was greatly needed, and added largely, not only to the numerical strength, but to the moral power of the church.

In 1859, the steeple erected just sixty-two years before became so dilapidated as to be in danger of falling. Immediate measures were taken for replacing it with one of more modern style, and greater architectural pretensions. It cost about \$2,000. It was fortunate the work was performed at that time, as there has been no year since 1860,

owing to the great advance in the price of building materials and labor, when it could have been built for twice that sum. It was the fitting completion and modernizing of the "Old Stone Meeting-house." The lofty and spacious belfry, and the neat and graceful spire, corresponding with the stern simplicity of the building, and towering to the height of 196 feet from the ground, makes it a conspicuous object and an ornament to the village, in the center of which it stands. It is not surpassed, in symmetry of form, excellence of workmanship, and good taste, by any structure of like magnitude in the Commonwealth.

Early in 1868, it became apparent that extensive improvements were required to be made within and upon the meeting-house, if it was to be kept up with the advanced taste of the time. Since the remodeling in 1850, the style of internal arrangement and furnishing had changed to that degree that this house, which eighteen years before had been placed in advance, was now behind nearly all the churches in the neighborhood. The Congregationalists of East Haven had finally learned, from a rather costly experience, that the prosperity of a church and society depend, in a great measure, on the enterprise, energy, and liberality of their members. The society, sustained by the unanimous sentiment of the congregation, commenced the work with unusual promptitude, and it was completed in about three months. The inner walls and ceiling were painted in fresco, a new and tasty pulpit replaced the old one, the lower floor was re-carpeted, the pews new cushioned, and new lamps provided. The cost was about \$3,000.

An equally great and much-needed improvement was made, at the same time, in the external appearance of the meeting-house. For several years previously, some of the ladies of the congregation had been gathering funds for the purpose of putting up an iron railing around the grounds, but had not yet secured a sufficient amount. Incited by their example, a number of public-spirited gentlemen now came forward, by whose aid that substantial and ornamental fence, which now encloses the meeting-house on

two sides, was erected, and a broad concrete walk, continuous with the fence, was laid. These add greatly to the beauty of the grounds and convenience of the general public. The cost of railing and pavement was about \$1,300.

When these improvements were completed, the question came up, "How shall the meeting-house be heated?" Until about 1820 none of the meeting-houses in New England were artificially warmed, even in the severest weather. It never occurred to the men and women of the olden time, that weather which did not prevent their pursuing their secular business on a week day could be injurious to them on the Sabbath. Stoves, with wood for fuel, were placed in this meeting-house about 1825. These were changed for coal burners about 1840, which were in use till 1868, when it was feared they would be injurious to the new finish and furniture; therefore, stoves were voted impossible, and a furnace impracticable, because of there being no basement. After much discussion, it was finally decided to introduce steam. The necessary funds were procured without difficulty, though the amount was much larger than would have been required for any other mode of heating. But, once in operation, the saving of fuel will, in a few years, compensate for the difference of outlay. The expense of the steam apparatus was \$1,300, as it stood completed and ready for use. After six years experience, it has proved entirely satisfactory, being equally reliable for warmth, far more cleanly, and the heat more equable and pleasant than is produced by any other mode. This was the first church in the State that was heated by steam.

A parsonage has become a necessary adjunct of an ecclesiastical society. This is especially true at the present time, when a newly-settled minister has scarcely passed through the ordeal of house-hunting, and become warm in his dwelling, when he must leave, to go through the same experience elsewhere. This society, in 1706, built a spacious dwelling, and presented it, a free gift, to their first minister, Mr. Heminway. In this house he lived during all his long pastorate, and there he died. Rev. Messrs. Street, Clark, and Dodd, each built himself a dwelling,

without assistance from the society. When the present pastor commenced his labors, it was difficult to obtain a dwelling, and the society was not in a condition to provide one. He was obliged to move his household goods and gods five times in six years. After the society had abolished its fund, and remodeled its meeting-house, it began to commiserate its minister for the nomadic life he was leading, and at last gave him a "local habitation." The residence of the late Haynes Heminway, Esq., was purchased for \$2,000, and occupied for a parsonage nearly twenty years. With the desire to provide their future pastors with a more convenient residence, and of a more modern style, in the spring of 1873 the society purchased the house built by their former minister—Rev. Saul Clark—enlarged and remodeled it, and made it one of the most beautiful and commodious rural parsonages in the State. It has cost about \$8,000.

A commodious and convenient chapel had long been a felt necessity to the church and congregation. Nearly ten years ago, a movement was made to supply this great want, which at first promised a speedy success. Funds nearly sufficient for the purpose were either raised by the efforts of the ladies or pledged by the gentlemen of the congregation. But unforeseen difficulties arose, which required time to remove. It was not till the present year that the desires and prayers of so many of the members of the church, living and dead, have been fulfilled, and the "Old Stone Meeting-house" is now supplemented by a building corresponding with it in material, in style of architecture, and in location. The enterprise was materially aided by a liberal bequest of the late Mrs. Eliza Dodd. Though apparently small, in comparison with this structure, it is nevertheless more than twice the dimensions of the first meeting-house erected in East Haven, and its audience room is larger, by a few square feet, than the second. It is a matter of congratulation, rather than disappointment, that its erection was deferred to the present time. It is now the CENTENNIAL CHAPEL—a monumental building, reared in honor of the men who built this struc-

ture, and of the generation they represented, as it will be a century hence of this generation. This coincidence of time, this connection of the close of one century with the commencement of another, links together the history of the two and sends them down the ages, clustering with like associations and memories and devoted to the same pious ends and objects.

The "Old Stone Meeting-house" now stands complete in modern dress, arrangements, and appointments, with a single exception, that of a suitable organ, which, judging from the past, will come in due time, when the ladies of the congregation are prepared to take hold of the enterprise in earnest. It presents an aspect of solidity, convenience, and beauty, surpassed by few rural churches in the State. During the last quarter of a century a larger amount has been expended upon and around it, than all it had previously cost, including the original erection. The minimum value of the society's property can not be less than \$75,000. If, by any chance, it should be destroyed, it is doubtful if it could be replaced for twice that sum. And as long as the spirit that now animates the great proportion of the congregation survives, they that have gone forth from this community, and found homes in other parts of this broad land, or on foreign shores, and whose thoughts and affections often linger around the scenes of their childhood and the venerable meeting-house where their infant minds received their first impressions from the gospel of salvation, where have ever been inculcated the principles of truth and righteousness, of an unselfish patriotism and an intelligent piety, need have no fear that the sanctuary of their fathers will be suffered to fall into neglect and decay, or that those grand and lofty doctrines which have ever been proclaimed from its pulpit, and have proved "the wisdom of God, and the power of God unto salvation," to so many generations who have worshiped within its walls, will be renounced for any of the specious but sapless and lifeless theories which, in these later times, have emasculated religion of its spirituality and churches of their moral power.

From what has been advanced, the condition of the First Ecclesiastical Society in East Haven may be inferred, without entering upon a more detailed statement of its affairs. It will not be inappropriate to speak briefly of the condition of the church. The society is the body, the church the informing and inspiring spirit. From the settlement of Mr. Clark, in 1808, numerous and sometimes powerful revivals of religion have occurred. His pastorate was almost a continuous revival. In 1821, under the ministry of Mr. Dodd, there was quite an extensive work of grace; in common with all the churches in New England, this church was visited with a powerful revival in 1831; one of less extent was enjoyed in 1843; in 1852 occurred the great work, already described; one of less power was enjoyed in 1858; another in 1866, and another still in 1871. As results of the last four, about two hundred were added to this church. Although not large in point of numbers, nor able in respect to wealth, it has always been distinguished for its stability and its fidelity to the principles and polity on which it was originally founded. At a church meeting, September 3, 1755—after Mr. Street had accepted a call to become its pastor, and before his ordination—"called to discourse of church government, and of ye manner in which they proposed to be governed," it was "Voted and agreed, that Seabrook platform should be the constitution by which they, with their pastor, would be governed." This was signed by the church committee and pastor elect. Again, in 1822, when the fund was founded, it was "Voted, that the interest of said fund be appropriated for the support of a regular Calvinistic minister, on the Saybrook platform, especially as to doctrine, and to be appropriated to no other purpose." With the exception of a single brief period in its history, this church has been equally distinguished for the unity of sentiment among its members. This has been mainly owing to the fact that, notwithstanding the changes that have taken place around them, they have remained steadfast in their adherence to Puritan principles, and retained, in a remarkable degree, the antique manners and habits of thought. Never may principles less

noble be inculcated here, or influences less beneficent and elevating go forth from this or any of its sister churches. With fervent gratitude to God, and yet with a commendable pride, may the descendants of those who laid the foundation of this church, nearly two centuries ago, contemplate it, as it stands to-day, far in advance of any period in its past history. The good old ship has encountered severe storms, when she seemed like a wreck, with shattered masts and torn sails, tossed on the billows, and her enemies predicted her ruin; but, under the protection of divine providence, and with the great head of the church at the helm, she has rode out the tempest, and come forth from all her trials greater in strength, superior in moral power, and brighter in spiritual beauty. In the retrospect of her past, in the contemplation of her present, and in the forecasting of her future, those who comprise her living membership, with devout thanksgiving and heartfelt gratitude, can say, "The Lord hath done great things for us, whereof we are glad."

This discourse could not, with propriety, be closed, already and unavoidably lengthy, without some reference to the great changes which these silent walls have witnessed during the century of years they have stood like giant warders, keeping watch by day and night, in sunshine and in storm, in peace and war, over the surrounding village and its families. There are here to-day worthy descendants of those who gathered within them a hundred years ago, to dedicate this house to the worship of God. But you come in far different guise, and with different mien. The scenes around us remain, in all their essential features, the same; the same skies canopy us; the same ground they trod upon resounds to our footsteps. But all else, how changed? Homespun has given place to broadcloth and silks. The very poorest in the community to-day have comforts and conveniences, and even luxuries in their dwellings, unknown to the wealthiest a hundred years ago. The school-master, too, has been abroad. Some of the most prominent and influential men of those days were unable to write their names; newspapers and periodicals, there were none; and

all the information and culture received by the great mass of the people came through the pulpit. Agriculture and navigation were the chief pursuits. The former was carried on in a very rude and unproductive way, yielding a bare support even to those whose wants were few, and to whom the luxuries, and what are now regarded the comforts and necessities of life, were unknown. The young men were compelled to resort to the sea for the means of subsistence. From these came some of the "solid men" and "merchant princes" of New Haven, when its foreign trade was most flourishing; men like Abraham Bradley, Laban Smith, and Jehiel Forbes, whose ability, integrity, and success are still cherished among the mercantile traditions of the city. But, in respect to the latter pursuit, the town has undergone an entire change. It has now very little interest in navigation, with the exception of that portion included in the village of Fair Haven, which then consisted of here and there a farm-house, with a few oystermen's houses on the banks of the Quinnipiac. The pursuits of the inhabitants are mainly agricultural, and such are the facilities, and so great the improvements made in agricultural implements and modes of cultivation, that in spite of its naturally inferior soil, from being one of the poorest, it has become one of the richest farming towns in the State.

But when the view sweeps more distant fields, how vast the changes, how deep-going the revolutions that have taken place? With what astonishing rapidity have some of the most important events in the world's history followed each other, like ocean billows—wave impelling wave—till one after another they have broken and disappeared on the shores of time. When these walls were reared, all this wide land was under the sway of Great Britain. The red-cross flag of St. George waved undisputed from Quebec to Savannah, whilst all that vast country lying west of the Alleghanies, and stretching to the golden shores of the Pacific, excepting a narrow cordon of French settlements lying along or near the banks of the mighty Mississippi, was a *terra incognita*—an unknown land. But scarcely had this house been dedicated, when the storm of war burst

upon the nation and the struggle for independence commenced. For nearly eight years the tide of war surged back and forth, from north to south and from south to north, and when it ceased these walls beheld a vigorous nation spring forth, like Minerva from the head of Jove, panoplied for that wondrous career which has replaced primeval forests with teeming cities and waving harvests, and advanced it into the front rank of the nations of the earth. They have seen the throes and convulsions which preceded, and the atrocities that attended, the French revolution, out of which was born the universal recognition of the rights of man, which renders impossible the restoration of autocratic or personal government in Europe. They have seen the rise of the first French empire, the toppling thrones of despotism, the fiery meteor, which, for twenty years, blazed through Europe, whose brightness was dimmed by the snows of Russia, and finally quenched in blood at Waterloo. They have seen the false glitter and deserved fate of the second empire, whose foundations were laid on the ruins of the old, and which, like the second Jewish temple, caused those who had seen the glories of the first to weep tears of shame for the contrast. They have seen the founding of a mighty empire in India, whose countless millions of inhabitants are subject to the power of a little sea-girt isle in the North Atlantic Ocean, and where the blessings conferred by British philanthropy and British Christianity scarcely compensate for the wrongs inflicted by British ambition and cupidity. They have seen every foreign power driven from the fairest portions of this continent, the downfall of the temporal power of the Pope, and republicanism become the prevailing sentiment, if not the dominant power, throughout Europe. They have seen this young nation, when at the height of its power, and in the full sweep of success, menaced with a danger such as never threatened another. When these walls arose, a century ago, slavery was a legal institution in every Colony. Slaves passed every day within their shadow, and entered their doors every Sabbath. To-day, the foot of the slave does not tread the soil over which floats the starry flag of our

country. But at what a price was the flaunting lie it once told removed? and, in truth, does that flag now “wave over the land of the free?” For every drop of blood drawn by the whips and chains of slavery, a noble life has been sacrificed to save the Union. No; these walls do not look upon the same world they did a hundred years ago! In respect to all material and political interests, in the enjoyment and diffusion of the blessings of Christian civilization and culture, it is a more advanced, a nobler, and a better world, than it has been since the fall.

There are other fields where changes have spread wider and gone deeper, affecting not only the outer aspects but touching the inner springs of human life. A century ago, no swift and graceful steamers navigated our long rivers and broad lakes; no mighty Leviathans of the deep, propelled by enginery of Titanic force, yet working as softly as the breathings of a sleeping infant, ploughed their way across the wide expanse of oceans, in defiance of winds and waves; no iron rails bound together different parts of the same country and distant lands, upon which rushing trains bore the travel and the traffic of many nations; no electric wires, sweeping over mountains and under oceans, and traversing plains and boundless prairies, carrying messages of politics and science, of business and love, of life and death, and “putting a girdle around the earth in forty minutes.” No mighty gatherings were held, pervaded with the primitive spirit of Christianity, to yield obedience to the Saviour’s last command, “Go ye into all the world, and preach the gospel to every creature;” no great organizations, the outcome of the revival of the missionary spirit in the church, and breathing the spirit of the Christian life and heart and love, which aim to uplift the fallen, inform the ignorant, and save the lost. All these have sprung into existence since these walls were reared. They have seen lands, then hermetically sealed against Christianity, opened as miraculously to the ingress of the Gospel as Jericho was made bare to the march of Joshua’s army; Christian missions planted in nearly every portion of the habitable globe, and whole nations converted to Christ. They have seen

the proud boasts of English deism, French atheism, and German rationalism, falsified, and Christianity come forth from their fierce assaults, stronger, purer, and more resistless than before. They have seen the wondrous results of modern scientific researches, which give assurance and earnest of an era now dawning upon the world, illustrious for the discoveries of natural science, for the extending the range of human knowledge, and the broadening and deepening of human culture, by the revelation of facts, the discoveries of forces, and the development of truths and principles, which have been hidden since the foundation of the world.

Buckle, in his "History of Civilization," brings out into prominence, and illustrates by a variety of examples, the theory that surroundings have great influence in molding the character, and forming the habits, of individuals and nations. This theory is, in the main, correct, though exceptional instances may not be difficult to find. A marked difference of character is always observed between men reared amid the grandeur and magnificence of mountain scenery and those whose lives have been passed on rich and fertile plains; between those who have known only the factitious life of cities and those who dwell amid rural scenes, and in constant contact with Nature's works; between those whose home is by the sea-shore, who have

" Laid their hand upon the ocean's mane,
And played familiar with his hoary locks,"

and those who, far removed from tempest-swept waters, have never witnessed one of the sublimest spectacles the mortal eye ever gazed upon.

Certain traits in the character of the people of East Haven must be traced to some similar influence. They distinguish them from all others, even in the immediate vicinity, and in former years have isolated them and rendered them peculiar. It is a matter of surprise to strangers, that although in the immediate neighborhood of a large city, its influence, until recently, has been scarcely perceptible on their character, modes of thought, or habits of

life. On the other hand, the same influence has produced a stability, reliableness, and force of character rarely found. With a large proportion of those who have attended worship here, in their childhood and youth—especially the descendants of the ancient families—the idea of worshipping any where than in the sanctuary of their fathers, or embracing an ecclesiastical polity or religious principles, other than those of which the house they reared is the fitting symbol, would be as alien to their sentiments and feelings as the adoption of the heathen practices of the Chinese, or the fetichism of Western Africa. That influence which has been so effective in producing this peculiar character, and stamping upon it those strong traits, which are of great excellence when not in excess, is the direct outcome from the impressions made upon the mind in childhood and youth, by this massive structure.

No one who has been trained in the principles, which for a century have been inculcated here, can look upon these venerable walls without having the emotions of his heart stirred, as he recalls the scenes of which they have been the silent witnesses, the men and women who have walked in their shadow, and the words of truth and eloquence to which they have listened, from lips now silent in death. More than three generations of its worshipers have passed away: those, who in early childhood were borne hither in parental arms, have tottered here when bending under the weight of years, till the time of their departure came, and then entered the spirit world to join the white robed company, in that purer “temple, not made with hands, eternal in the heavens.” Here, upon infant brows, has been sprinkled the consecrating waters of baptism, and in the same spot, in maturer years, the same children have taken the vows of Christ upon them, fulfilling the solemn obligation assumed for them by believing parents. Here, God has spoken peace to many souls, when struggling in the darkness and doubts of conviction of sin, and poured into them the light and peace and joy of conscious forgiveness, acceptance, and salvation. Here, those whose lives were destined to mingle in the same current, have stood up

amid the sacred memories and associations of the place, and plighted to each other the solemn troth of marriage, and gone forth from its doors, hand in hand, to tread the same pathway in life, share its mingled joys and sorrows, its common weal and woe. And when life's limit had been reached, and their life-work done, hither their mortal remains have been borne for the solemn service of the dead, ere laid to rest with kindred dust. As the years roll on these memories and associations are continually accumulating, and the history of the families that worship here become interwoven with that of the "Old Stone Meeting-house," reared by the toils and sacrifices of the fathers, and by them bequeathed to their descendants—a sacred trust to be transmitted unimpaired to future generations. The family traditions and historical associations connected with the sanctuary of our childhood, are exceedingly tender, strong, and lasting. It is the uniform testimony of those who have gone forth from the childhood home, to dwell in distant parts of their own country, or in foreign lands, or are tossed upon the billows of distant seas, that when recalling the scenes of their early life the old meeting-house, whither their infant feet were turned by godly parents, and the rude school-house where they received the rudiments of education, stand out prominent in the foreground of the picture, and around them cluster the purest memories and the most cherished associations and affections.

Such, and so powerful and everlasting, are the influences that press upon our minds to-day from the PAST. This meeting-house has a history, of which every descendant of the ancient families of East Haven may be justly proud. As to-day we gather here, on an occasion of such rare interest, imagination will fill these aisles, these seats, and this pulpit, with the forms of those who occupied them in other days—the venerated fathers and mothers in Israel—who toiled, and prayed, and suffered, and then entered on their everlasting reward, whose memory and the savor of their grateful piety are as fresh and green to-day as when they were laid to rest in yonder cemetery. But, is it all

imagination? Were the veil that separates the material and spiritual drawn aside this moment by a divine hand, and we "see as we are seen, and known as we are known," what a cloud of witnesses would be revealed to our view, hovering over and gazing down upon this scene, with an interest more intense, and a gratitude more fervent for all God's goodness to his church in the century past, than is possible for unsanctified minds and unglorified souls to feel. Let our emotions go forth responsive to theirs, and our grateful praise arise, because "they labored and we have entered into their labors," and are reaping the rich fruitage of all their toils, and sacrifices, and sufferings.

"Thus, though oft depressed and lonely,
All my fears are laid aside,
If I but remember only
Such as these have lived and died."

But it is not with the PAST alone we have to do, or with which our thoughts and feelings and interests should be associated to-day. It is a law of our being, that we do not and can not live for ourselves alone. All our acts, however unconsciously to ourselves, are inwoven with a network of circumstances and events, which, in the providence of God, are destined to have an influence far beyond the immediate sphere in which they are performed, and even the circle of our transient lives. We are links in that mighty chain which connects the historic past with the living present and the unborn future, prophecy with history—the known with the unknown—the seed-germ with the ripened fruitage. The impressions and influences which we carry away from these scenes and these services should make us stronger for our life-work, and better fitted for life's close. The recalling of the memory of the fathers, the recollection of their patient endurance, their zealous patriotism, their unconquerable devotion, their simple, earnest piety, their frugality and thrift, their rectitude and fortitude, have arrested our attention and elicited our admiration. In all the qualities required to constitute a genuine manhood and integrity of character, they were rich beyond any precedent; and they remain at this day, in

spite of all the malice and ridicule and prejudice with which the character of the Puritans of New England has been assailed, the best models for our imitation, in all those solid and unobtrusive virtues which make a people strong, vigorous, and truly great. And if such are the impressions and the lessons we derive from this occasion and these services, and if they shall cause us to think more wisely and act more nobly, then will they who shall gather here a hundred years hence, to celebrate the bi-centennial of the "Old Stone Meeting-house," associate our names in honored remembrance with the names of those who, a century ago, reared this solid structure, and solemnly dedicated it to the worship of Almighty God.

At the conclusion of the morning services, the assembled multitude were invited to partake of a collation, prepared by the Committee on Entertainment. Tables were spread under awnings in the meeting-house yard, and also in the new chapel, laden with a great variety of viands, and in ample quantities to satisfy the large number of persons that partook of them. The divine blessing was invoked by Rev. George I. Wood, of Ellington.

The reunion in the afternoon was fully attended. The only disappointment connected with the celebration was caused by the unexpected and necessary absence of President Porter. After listening to the reading of letters from many invited guests who were unable to be present, by the Secretary of the General Committee, Isaac S. Pardee, Esq., Rev. Owen Street, of Lowell, Mass., grandson of Rev. Nicholas Street, Pastor of the church in East Haven from 1755 to 1806, gave the following address :

MR. MODERATOR: It seems proper that the after-dinner speaking should begin at some point not very remote from where the century began.

I propose for my topic the man who was at the head of affairs in the local church in East Haven when this house was built. I confess to some feeling of embarrassment, growing out of the fact that he was my own grandfather. But you will have the kindness to remember, that I had no personal acquaintance with him, as he died nine years before I was born, and hence no partialities of intimacy can disqualify me to speak of him, and I shall certainly "set down nought in malice."

But this very circumstance, of never having seen him, while it relieves me of one embarrassment, creates another. How shall I know what to say of him? In what way, and to what extent, I have succeeded in overcoming this difficulty will appear as I proceed.

In my early days, when I might have gathered information from many sources, my mind was not awake to the subject. As time wore on, and such inquiries became more interesting to me, I began to question my father; but from him I obtained incidents rather than characteristics, yet some of the incidents revealed his idiosyncrasies, and were characteristic enough. But bent still on finding out something more, I caught at every opportunity. When I was in college, I had occasion to call on Prof. Silliman. Learning my name, he asked if I was a descendant of the Rev. Nicholas Street, of East Haven. On hearing my answer, he rejoined, "he used sometimes to preach for us in the chapel; I remember him with a great deal of pleasure." Some years afterward, when I found inquiries arising which there was no one to answer, I bethought me of Prof. Silliman, as just the man to give me an intelligent and impartial estimate of my grandfather. Accordingly, being favored with an opportunity, I mentioned his former allusion to him, and told him how earnestly I desired to know what impression he gained as to his qualities of mind and his ability as a preacher. "O," said he, "he was a very excellent man; he used to exchange with Dr. Dwight,

and preach for us in the chapel." "But," said I, "do you remember him well enough to say what his peculiarities were?" "O yes," said he, "I remember him well; he was a very good man." I began now to despair of obtaining the light for which I was seeking.

But sometime after this, when having been in the ministry myself sometime, I was supposed to have come to years of discretion, my father brought me one day a little package of ancient-looking papers, which he said were my grandfather's sermons, and perhaps might as well be in my keeping. Now the light dawned upon me. Here was material, in part at least, for the knowledge I had so long been seeking. This is the main source of the suggestions which I now offer:

1. I will allude, first, to his industry in the preparation of sermons. I have in my possession not more than fifty sermons, and fragments of sermons, that were written by him; but these were scattered along through different periods of his ministry, and furnish me the material for the following statements. He was in the habit of numbering his sermons, as well as writing the date. By collating the numbers for the first fifteen years of his ministry, of which I have preserved ten, I find that he wrote in fifteen years 617 sermons—something more than forty a year; which, while it does not perhaps exceed the average of ministerial work in that line at the present day, is at least equal to it. Ministers, as a class, in this country are hard working men, and he seems not to have been an exception. At the rate which I have found for the first fifteen years, he must have written more than two thousand sermons in his life-time.*

* Numbers and dates.

<i>Dates.</i>	<i>Numbers.</i>
1755.....	34 and 35 (double), and 60.
1760.....	360.
1763.....	456.
1764.....	473, 474, 475 (triple).
1766.....	540.
1770.....	617.
1775.....	703.

2. But as there are fifty-two Sabbaths in a year, and two sermons required for each, how was the deficiency supplied? Some briefs and skeletons of sermons which I have, answer this question in part; some notes, which show that sermons were repeated after an average of five or six years, tell a part of the story; and his exchanges tell the rest. I find one page which shows us something of his range of exchanges. It is on the last leaf of a sermon that was written in 1756, the second year of his settlement. It seems to have served him merely as a page of memoranda. It was evidently begun with a view of setting before his own eye the number of times he had preached in the places mentioned, during the twenty years included between 1772 and 1792. I find five Sabbaths at the chapel in Yale College, three at Milford, two at West Haven, two at Amity, one at Derby, one at Stratford, two at Brick Haven (or Brick House), one at North Haven, one at Titicut, one at Branford, two at Fair Haven (?), and one at New Lebanon.* These could not have been all the exchanges he made

* The memorandum reads as follows:

Milford.....	April 5th, 1772.
“	April 25th, 1781.
Derby.....	June 20th, 1772.
Amity.....	April 11th, 1773.
“	March 13th, 1785.
West Haven.....	June 13th, 1773.
“	Oct. 9th, 1791.
Milford.....	May 14th, 1775.
Stratford.....	April 26th, 1781.
Chapel, Yale College.....	April 15th, 1781.
“	March 16th, 1783.
Brick Haven, or Brick House.....	1782.
“	March 13th, 1791.
Fair Haven.....	Nov. 10th, 1782.
“	March 16th, 1785.
White Haven.....	July 10th, 1785.
Chapel.....	May 1st, 1785.
“	June, 1789.
New Lebanon.....	June 5th, 1785.
North Haven.....	July 24th, 1785.
Titicut.....	1785.
Branford, Mr. Atwater, monthly meeting.....	May, 1791.
Chapel.....	June 3d, 1792.

during that period, but it is all he gathered in this memorandum, which was probably begun and not completed, and shows something of the range with which he was familiar. The mention of New Lebanon recalled to my mind an incident mentioned by my father, when once we were speaking of the peculiar tie of affection between college class-mates. My grandfather had a class-mate preaching in New Lebanon, and when my father was about twelve years old he took him and went to make this class-mate a visit. He was met at the door with a welcome that rang through the house. "Br. Street has come, let us kill the fatted calf!"

3. But you will naturally ask, what was the quality of his sermons? Just the same question that I was so long in getting at. I give you one specimen of skeleton analysis, the subject being one which required three sermons to do justice to his thought. The text is in Hosea ii., 14, 15: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." This analysis is as follows:

(1.) God's method with sinners is an alluring method.

(2.) Those whom he designs for the objects of his mercy and grace, he brings into a wilderness of inward or outward trials.

(3.) It is in this wilderness that God is graciously pleased to speak comfortably to them.

(4.) That when God speaks comfortably to them, he frequently comes with some present, real evidences of his love to them.

(5.) Troubles not only go before mercies, but are doors of hope to let in mercies, as the valley of Achor was to Israel.

(6.) That our deliverance from outward trouble and bondage, but especially from the bondage of sin, is enough to make us sing for joy.

You may infer from these heads of discourse what the

sermon would be. You will catch something more of his style if I let him lift the curtain and give you some glimpses of things wherein his times differed from our own. You may be interested to hear, in a few words, how one of his thanksgiving sermons sounded in the times before the American revolution. I have a part of one that was written in the year 1762, the second year of the reign of George III. His first reason for thankfulness is thus given :

“The first that I would remark upon is, the happy accession and establishment of our most gracious sovereign, King George the Third, upon the British throne, who so largely possesses the virtues of his royal grandfather ; and it is matter for our joy and rejoicing, at this day, that we have one who has so much of the amiable character of young Josiah upon the throne ; who has manifested so much regard for the Protestant interest and religion, and has discovered so much zeal for the suppression of vice, immorality, and profaneness, by his royal proclamation, which forebodes his reign to be auspicious for our nation and land.”

He had not preached in this Stone Meeting-house long before he began to talk very differently about this same King George the Third. He was as ready as any of the people to call him “a prince whose character was marked by every act that may define a tyrant.”

But let me follow the manuscript a few sentences further.

“It should be matter for our thanksgiving, that our king has taken for his royal consort a Protestant princess of such amiable virtues and endowments, from whom we may expect a glorious succession, and for the safe and happy delivery of our gracious queen, and the auspicious birth of a prince, which joyful event is made the matter of our public thanksgiving on this day, by the proclamation that has been issued forth ; which, accordingly, we should celebrate by our thankful acknowledgments to Almighty God, who preserveth the Protestant succession, and causeth the royal branch to shoot forth and to flourish, whereby we may hope to have the British scepter swayed by his royal descent to after generations and ages.”

It was not foreseen then that this same house of Hanover would be pronounced by the historian "a millstone upon the neck of the British empire." This same thanksgiving sermon narrates the capture of Havanna by an army of 14,000 men, and a fleet of 200 vessels, against 27,000 Spaniards—a quickly surrendered conquest as it proved, though he could not foresee it, as the island of Cuba was given up to the Spaniards in the treaty of the next year.

When this sermon was written, my grandfather was thirty-two years old and had been settled seven years. His oldest daughter, Eunnecia, who married Mr. Stebbins, of West Haven, and was the mother of the late Mrs. Dr. Storrs, of Braintree, Mass., was about three years old. He needed the best period of his eyesight to read a manuscript so finely and closely written.

You will naturally inquire what he was in the trying times of the war of the revolution? He entered into the patriotic sentiment of the war with all his soul. I have a sermon of his, continued through two numbers, which consists of a running commentary on the events of the war, down to November, 1778. It reads very much like some of the patriotic effusions that were called forth in the North by the late war of the rebellion. Hear in what jubilant strains he celebrates the evacuation of Boston by the British troops:

"A year of jubilee!" he exclaims. "Angels announced the joyous tidings. Prisoners leaped to loose their chains. Joy sparkled in every eye, pleasure sat on every countenance, and the tender gushing tear bedewed many a cheek. Such emotions, such raptures, were never known before! O, Boston, how great thy salvation? Let not extortion mark thy character! Henceforth live grateful in the rare but glorious exercise of righteousness and love."

I do not know what acts of extortion by the people of Boston had been reported to him, to call forth this form of admonition. Doubtless it was timely.

Let me give a short paragraph on temperance.—Fast Day sermon, February, 1775. He is speaking of perverting and abusing the gifts of the divine bounty. He says:

“This is practiced in a shameful manner at this day. Vast numbers of young and old, male and female, are given to intemperance, so that it is no uncommon thing to see drunken women, as well as drunken men; and I fear that many of our youths are training up for rank drunkards. The custom that prevails among young people, when they assemble together, to procure such large quantities of strong drink, and drink as long as they can swill it down. [If this was a homely word, it should be remembered he was dealing with a worse than homely fact. Lorenzo Dow refined upon this expression when he said, the drunkard is the devil’s swill tub.] This custom,” says the sermon, “is the direct road to drunkenness, and I greatly fear will end in it.” [I should think it would.] He goes on to say that “when youths are elevated with liquor, they are ready for any iniquity. They are emboldened to curse and swear, or to commit lewdness, or whatever the devil is pleased to incite them to do. So that this growing abuse of the good creatures of God is an ill requital of His goodness in giving us such a plenty of spirituous liquors for the refreshment of the weary, and to restore the decays of Nature; but not to inflame the lusts and corruptions of the youthful, the healthful, and the gay. This large and plentiful drinking of spirits among youths, has a very destructive tendency both as to soul and body.”

There were some of the successors of these youths, that I remember in my childhood, who had become men of strength to mingle strong drink—men who lasted longer than drunkards do now; I used almost to think that the liquor preserved them, as it does the specimens in natural history which we are accustomed to put up in bottles of alcohol to keep. When my father used to teach me from an appendix to the catechism, that the wicked do not live out half their days, it seemed to me that these men must have had an original lease of life, comparable to that of Methuselah.

The same sermon has a chapter on the slave-trade, in which he expresses the “fear, that while we abhor oppression, as it comes upon us from the mother country, we may

be harboring it in our own bosoms," and exhorts to "a careful search and examination of all that has been written on the subject, in an impartial and disinterested way." This calls up the fact that he himself owned a negro, Tom, of whom my father has told me several anecdotes. He was evidently a favorite with the boys. He was contemporary with Newport Freeman, the emancipated slave of Pres. Stiles. He used sometimes to come and say, "Master, I wish I could be free!" and the reply always was, "You may be free any day, Tom, if you will let me draw up a writing that shall clear me from the obligation to take care of you when you are old and can earn nothing." Tom went away in great good nature, but never accepted the offer. I have heard my father tell how this negro Tom used to illustrate to him the way the boys would get him to explore the dangerous places, on the way to the pasture, when the signals from Beacon Hill warned the people of East Haven that foraging parties from the British ships were about landing, to carry off their cattle. More than once, the cattle belonging to the minister were driven by this negro Tom to Northford, to be out of the reach of the enemy.

One word to meet the question: Did not this pastor of a century ago belong to a long-faced, puritanical age, when it was a crime to smile, and men went to heaven as if they were going to prison? I think you will find a satisfactory answer to this, in a few words which I give you from his thanksgiving sermon for 1769. He says:

"Let our lives tell abroad what we feel within, that things holy and heavenly do not make us sad and heavy; that we can be pleasant and pious, both together, and heartily merry without forgetting God, and turning all religion out of doors."

But he obviously felt that there was a possible error in the other direction, and so he manages to say on the same page, "But let not our times of thanksgiving be times of self-pleasing only, nor sacred seasons our ungodliest opportunities, nor holy days the profanest of all the year." Very good advice to be given a century later!

Two more points, very briefly touched, and I will close. He had the gift of continuance. I do not mean that his sermons were long, for, on the contrary, I find them to be quite as short as the average of sermons now. With the exception of the historical sermons, I do not think that any of them that I have read would exceed thirty minutes in the delivery. I mean the gift of continuance in his place and in the service. Fifty-one years is a good record of ministerial labor. There is nothing for the good people of East Haven to be ashamed of, in the fact that their first two pastors filled out a history of 101 years, and that the graves of all their ministers in the past are with them.

Of his work accomplished, we need say no more than bid you look at the whole field as it is to day. The church has not gone the way of the seven churches of Asia yet. It is true that the century has brought other laborers, his successors, into the field; but they did not tear up his foundations, nor undo his work. They continued it on, with work the same in kind, just as good as his, perhaps better—very probably better, for they have had better facilities. But not any of them, nor all of them, need have been ashamed at such an outgrowth of their ministry as this solid and comely edifice of stone: a building over whose walls time has as yet had no power; walls that, with reasonable care, nothing short of an earthquake will fissure for centuries to come.

During the past year the present pastor and people have paid their tribute to the excellence of this work, by building their chapel of the same material and in the same way—a worthy testimony to the wisdom of the past, and a graceful and enduring proof of their own. May God give them their reward in glorious seasons of refreshing from on high, and may generations to come rise up and call them blessed.

Addresses were then delivered by Prof. George E. Day, D.D., and Rev. Leonard Bacon, D.D., of New Haven.

Edward L. Hart, Esq., of Farmington, spoke as follows :

MR. CHAIRMAN : I cannot refrain myself from expressing the great joy I feel to be once again, especially on this memorable occasion, in this home of my fathers ; for, surely, the place where the families of a people meet, from generation to generation, to worship God, is the truest home of any place on earth. I look around on these walls and see the names of the builders of this old Stone Meeting-house, among them the name of Amos Morris, my grandfather, with whom I lived in my early boyhood. Concerning him, I remember particularly his morning devotions, from their connection with Dr. Thomas Scott's long "Notes and Practical Observations," which, I fear, failed of any salutary effect upon me. But there was one petition in his prayers, daily used, so beautiful in thought and expression—being the very words of David—namely, "Peace be within thy walls, and prosperity within thy palaces, O Jerusalem," that I delight to recall him to remembrance on this occasion with the mention of them. Surely, this daily petition of his has been answered, in the peace and prosperity of the church that has met for a hundred years in this old Stone Meeting-house.

I remember Dr. Bela Farnham, the beloved physician, and who, that ever saw him, will be likely to forget his dignified presence, and the pleasant face he always wore, so beautified by the kindly spirit within. I remember, also, Mr. Nicholas Street and Mr. Elnathan Street, being often in their families in my early youth, wise, good men, who, with many others of like spirit I did not know, patiently labored to strengthen and adorn the church of their deepest love. In view of the beautiful lives, and the noble Christian work of these, our ancestors, we, their descendants, may thankfully boast, in the words of the poet, Cowper,

—— "Not, that we deduce our birth
From loins enthroned and rulers of the earth,
But higher, far, our proud pretensions rise,
Children of parents passed into the skies."

I look with pride and great delight upon the evidence of progress and growth, which this ancient town has made since I left it, some fifty years ago. Long may its prosperity continue.

He was followed by John G. North, Esq., of New Haven.

MR. CHAIRMAN: I well remember, when I first came to New Haven, attending church in this (then) old Stone Meeting-house, and I was impressed with the solid appearance of the building, and the substantial look of the homes in East Haven, and no longer wondered that my employers said they liked to select their clerks from the boys of East Haven. Later than this, I attended an anniversary of the Sunday-school in the meeting-house, and then was told by an old citizen some incidents of by-gone days. The pulpit, he said, was perched very high, on the north side of the house, with a sounding-board of immense proportions suspended over the minister's head, in such a manner that it was a mystery how it was held up; the boys often watched with eagerness to see it fall. On the sides were galleries—occupied by boys on one side, and girls on the other, with men to oversee and keep them from unusual noise and disturbance. The walls of the meeting-house were not plastered, and the uneven stones furnished shelves and hanging places for clothing, umbrellas, and *fennel*. Large square boxes, with seats around them, called pews, were placed under the galleries, on the wall sides, leaving the center of the church unoccupied—almost like a promenade or dancing-room—which was occasionally occupied by slap-seats. The children of the best regulated families were not allowed to go into the gallery, but sat with their parents; always with backs to the minister, or crowded in between older persons who would keep order. Sometimes the little ones, having nothing to see and little to understand, not even touching their feet to the floors, became uneasy, and felt, if they did not express it, "*the minister peeches too long!*" This church is to-day frescoed most beautifully,

and warmed with the most approved steam apparatus; but then, no church or meeting-house must be warmed. "Little Sabbath-day houses" were built outside, where people who came great distances could eat their lunch and warm their feet. It was considered much out of place, and quite irreligious, when stoves were first introduced into churches. For many years, only very aged women and feeble persons were allowed to carry foot-stoves (say about one foot square, filled with coals of walnut wood, or, later, with charcoal) with which to warm their feet during service; all the rest of the people would shiver and suffer with the cold of the winter. Instead of gentlemanly ushers to meet and welcome you to a seat, there stood often men with long guns on their shoulders, to guard and protect those who eagerly pushed their way from their homes to the old stone church. The churches in those days were real forts of defense against any intrusion of the enemy. Well should they be built of stone; and we honor these names which we read as they were placed amid the decorations of the church. Although I do not remember these men, I *do* recognize their spirit of power in the present generation, for some of our best men, bearing the same names, possess the same energy, and public and religious enterprise, which so marked their ancestors; so that to-day we can see the wisdom of those who planted this firm church edifice, amid so much difficulty, and gave so liberally for the support of the Gospel preached here. And shall we not be wise in our day, and with the same determined spirit build strong the temples of God in our own hearts, and see to it that our children, "brought up in the admonition of the Lord," are "rooted and grounded in love," having an house not made with hands, eternal in the heavens, of which Christ is the Chief Corner Stone.

Rev. S. S. Joscelyn, of Brooklyn, N. Y., spoke as follows:

MR. CHAIRMAN: When, at the invitation of your committee to be present at this centennial celebration and

reunion, I left Brooklyn, N. Y. (my home), I anticipated "a *good time*," but my anticipations have been greatly surpassed.

I have delightfully realized its full design, not only as a celebration of the dedication of this venerable "Stone Meeting-house," for the worship of God, a hundred years ago, but also one ancestral—a memorial of the noble men who, under difficulties which few bear in our day, erected it; the fruit of whose faith, toil, and perseverance has, for three generations, been enjoyed by the people of this town and vicinity, and, feeling with them that I stand on ancestral ground—for among the early ones my ancestors were here, and through years of the building of this edifice—I have the more rejoiced to be present and share with this peculiar and large assembly the inspiration of this occasion.

The historic discourse by the pastor, so full, comprehensive, and rich in facts, biographical, churchwise, and of venerable founders and pastors, in combination with times which "tried men's souls," as in the revolution and at the birth of our nation; and, coming down to our times, with the increase of knowledge, the spread of the Gospel in the earth, the late fearful struggle with rebellion and slavery—its satanic cause—and both crushed out, all which acknowledged to the mighty hand of the God of the oppressed and to His glory; all this and more, with their instructive lessons and reflections, together with the accompanying addresses of like point, variety, and interest, in combination with prayer, choice original hymns with music in fine keeping, and the congregation entire in praise, *all the services and accompaniments* have been too impressive, and yet cheering, ever to be forgotten.

As we have been invited in the programme and by the chairman, to speak of any personal experience in this place, or facts bearing upon events in the past, I may state that, with two of the later deceased venerable pastors, whose portraits are in view to us behind the pulpit—Rev. Saul Clark and Rev. Stephen Dodd—I was well acquainted, and at times with events on this spot to the glory of God and the riches of His grace. Here it was my privilege—

then a resident of New Haven, my native place—during the great revival there in 1820, 1821, and part of 1822, and in eighty towns in this State, to visit, with other brethren, this church in its revival, to speak and rejoice with the pastor and church in the work of salvation. Also, in the other section, at Fair Haven, where the revival was attended with unusual power and results. The Rev. Horatio Brinsmade, now at Newark, N. J., then of Yale, and preparing for the ministry, with others of us, labored there and rejoiced in the work so glorious. These were days indeed memorable. The Rev. Asahel Nettleton, so richly blessed as an evangelist, wrought in New Haven at the time, and lay brethren, sixty in number, met weekly on Saturday evening at the house of that noble Christian and merchant, Timothy Dwight, deceased, and ministers and professors of the college, by their presence and good words occasionally, encouraged their work. Deputations of the meeting weekly visited the churches, far and near, to herald the work and share in revival meetings with pastors and churches in this county and over the State. Others there are in this assembly who could, with me, witness to those wonderful days of the outpouring of the spirit, and to others since, most precious, and it may have been to the salvation of some present. May these days soon return! Loud is the call, and great the work to be done in this land; fearful was the baptism of blood ere the slaves, and I may say we, were free. The millions of the freedmen, now citizens, are to be taught and led to Christ. Africa, from the cruel slave-trade, and some other parts must be delivered, and they, with the nations who make them victims, must have the Gospel to be saved, and all the world, or perish.

What but the outpouring of the spirit, and the full consecration of God's people, can avail for the work and time?

We are stimulated to-day by the virtues and efforts of pious ancestors, but our responsibilities, with our privileges and means, are far greater than theirs were. Let us then resolve, by the grace of Christ, to rise higher and truly to Him in spirit, and meet our responsibility for the salvation

of the world and the honor of His name, remembering that "*the time is short.*" If the church militant is true, may not the dawn of the millennium light upon entire, sanctified, thronging congregations in this old and honored "Stone Meeting-house," and with all people unite in songs of praise to God and shouts of earth's redemption.

Mr. Charles H. Fowler then spoke as follows :

MR. CHAIRMAN: This day is a day of pleasure to us all. We are born of ancestry ennobled by strong virtue and wonderful persistency in doing whatever they believed would tend to the growth of a virtuous, noble, honest, and rugged manhood, and this building is a lasting monument to their self-sacrificing endeavors. I was born in East Haven, and though not connected with this parish church myself, yet, to my mother, who grew up to womanhood under its teachings, I owe a debt that can be canceled only by the efforts of a virtuous, noble, and honest life. I feel that every man whose parents grew up here has an interest in the heritage that has been left us by the strong men who laid these foundations.

This is a day of prophecy, in that so long as these rugged walls shall stand, and the memory of their builders shall be impressed upon the characters of living men, strength, virtue, and honest manhood, will be a bulwark in the defense of religion, liberty, and law.

Mr. Fowler then said, that the historical address of the pastor is of interest to many who are not here to-day, and, as a literary monument of painstaking industry, ought to be preserved. He therefore moved,

That the pastor be requested to furnish the manuscript of his address to a committee to be raised, for publication.

The motion was carried unanimously, and the committee appointed by the chair.

Mr. Fowler then moved,

That the thanks of this assembly be hereby tendered to the ladies of this parish, for a most bountiful and delightful dinner.

Which motion was passed unanimously.

Remarks were also made by Joseph C. Farnham, Esq., of Brooklyn, N. Y., Joseph D. Farren, Esq., of Lawrence, Kan., by the chairman, Samuel T. Andrews, Esq., and others.

The concert in the evening, under the direction of Dr. J. G. Barnet, in spite of the storm, was fully attended, and was of unusual excellence.

The reception at the parsonage, after the concert, was a pleasant occasion, but the attendance was not as large as it would have been but for the unpropitious weather. Those present were mostly strangers, from abroad, who thus, to the last, testified their interest in the occasion which had called them to East Haven.

Thus ended a day, memorable in the history of this ancient church and society, a day whose services, reunions, and associations, have left an influence for good upon both.
Esto perpetua.

APPENDIX.

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THE
DECLARATION

Of the Association of the County of
New Haven in Connecticut,

Conven'd at New Haven, Feb. 19, 1744,--5,

Concerning the Reverend

Mr. GEORGE WHITEFIELD,
His Conduct, and the State of Religion at
this Day.

2 Cor. 13, 8. *For we can do nothing against the Truth,
but for the Truth.*



BOSTON:

Printed and sold by T. Fleet, at the Heart and Crown
in Cornhill, 1745.

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THE DECLARATION

Of New Haven Association, &c.

WE the Servants of Jesus Christ, and (tho' unworthy) Ministers of his holy Religion, being set as *Watchmen* to observe, *what of the Night*, to warn and guard against *Errors* and *Corrupt Doctrines*, *Disorders* and *bad Practices*, and *all such as teach otherwise*, and consent not to *wholesome Words*, even the *Words of our Lord Jesus Christ*, and to the *Doctrines which is according to Godliness*; Do with Grief of Heart behold and lament the prevalency of Errors, the unhappy Divisions and Separations which are in divers Places, and the Confusions and Disorders upon Religious Accounts, which subsist in the Land, and think we are call'd, in a publick Manner, to bear our Testimony against the same, in this evil Day of our *Jacob's Troubles*; and in special, with regard to the Rev. Mr. *George Whitefield*, we esteem it our Duty to withstand him, because we think he is to be blamed, and that in various Articles.

1. We can in no wise approve of his *Itinerancy*, in going from Country to Country, from Town to Town, and from one Place to another, under a Pretence of preaching the Gospel; whereas we cannot understand that he hath any *orderly Call* thereunto, whatever Plea he may make of his having a special Mission and Commission from Heaven so to do. We are of Opinion,
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that such a Plea is no Justification, nor to be in any wise regarded, unless he can prove such his Mission by *Miracle*, or some other equivalent *Attestation* from Heaven, that may satisfy a *Rational* and *Impartial* Mind: For if his own Affirmation in this Case is to be received, every wild *Enthusiast* may do the same; and it hath been the Manner of *Enthusiasts* so to do: Wherefore in this Case, *if he bear Witness of himself, his Witness is not true.*—We also declare against all that have copied after him in the *Itinerant* and *strolling-Way* of proceeding, whether *Exhorters* or others, *by Reason of whom the way of Truth is evil spoken of.*

2. We account the said Mr. *Whitefield* hath been a publisher of *False Doctrine*, in sundry Articles; particularly in declaring in the Pulpit, *that if any Man doubted of his Conversion, it was a certain Evidence that he had never experienced it*, in those very Words, or Words full up to the same Sense:—*That an unconverted Minister can no more be the Instrument of a Sinner's Conversion, than a dead Man can beget a living Child*; as tho' the Efficacy of the Ministry depended upon, and was limited to, the Sanctity of the Preacher; as tho' Ministers were physical Causes, and not mere moral Instruments in the Conversion of Sinners: *That a natural Man is a motley Mixture, half Beast and half Devil*: And in fine, *that God loves Sinners with a love of Complacency*; yea, *that he loves Sinners as Sinners*; which whether Blasphemous, let others judge.

3. We think him guilty of *uncharitable Censoriousness*, and *Slandorous Reproaching*, in the vile Aspersions, bitter Reflections, and condemnatory Censures he hath passed upon the *main Body* of the Ministry in this Land, tho' the most of them he was a perfect Stranger to, and of most of them it may be boldly said, that they are found in Faith, and of blameless Conversation, and his *Superiours* both in Age and Abilities:—Upon Arch Bishop *Tillotson*, to whose Name the venerable Dr.

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Increase Mather hath affix'd the Epithets *Great* and *Good*, and concerning whom, with *Bishop Burnet*, Dr. *Colman* hath both from the *Pulpit* and from the *Press* delivered these Words, (Mr. C——r's *Ordination Serm.* P. 18.) "So were *Arch Bishop Tillotson* and *Bishop Burnet*, Men of whom the Age was not worthy; of conspicuous Sanctity, abundant in their Labours, steady in their Conduct, of unspotted integrity, of an apostolical Spirit, and ready, I believe to have died either for their Country or for Christ: yet *these Great and Good Men* have been loaded with Obloquy. But their *Names* must needs live in the History of the Church, if Truth do not perish from the Earth." Yet a raw and un-studied young Man starts up, and assaults the Character of the *Great and Good A—Bp.* in more opprobrious Language than that which the wicked Children used toward the Prophet, *Go up thou Bald Head*; for he hath had the *Front* to say, and print, "that the *Arch B—p* knew no more of Christianity than *Mahomet*," which we think is very injurious, tho' we agree not in all Points with the *Arch B—p.* Bold and Daring Youth! *Go, tarry at Jericho, until thy Beard is grown.*—

—And upon our *Colleges*, our Beauty and our Glory, which have been, and are, and we pray that they may be, and hope that they will be, even to the latest Posterity, great and rich Blessings; but Mr. *W——d* hath said of them, that *their Light is become Darkness, even Darkness that may be felt.* We are astonish'd at the *Impudence* of the Man, and that he dare to closely imitate the *Accuser of the Brethren.*

4. He appears to us to be justly accus'd of uncommon *Pride* and *Arrogance*, and *vanity of Mind*, in his very liberal boasting (as he hath done in his *Writings*, especially in his *Journals* and the *History of his Life*) of his Intimacy with God, and his frequently receiving Messages from Heaven by the Holy Spirit, and his great Success here and there.—Had he never read,

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or had he forgot that counsel and Caution of the wise Man, *Let another praise thee and not thine own Mouth, a Stranger, and not thine own Lips?*

5. He appears to us to be a great *Enthusiast*, in being led by *Impulses* and *Impressions*, and construing his *little Feelings*, or the sudden workings of his own Mind, and his Dreams, to be the Suggestions of the Holy Spirit, without any good Scripture Ground so to do; and that sometimes, in such trival Matters, and in such a Manner, as can scarcely be clear'd of Prophaness.

6. Nor can we reconcile his Conduct and Practice, in publickly praying and administring the Sacrament among *Presbyterians* and *Congregationalists*, in the *Extempore Way*, with his *Subscription* and *Solemn Promises* and *Vows* at the Time of his *Episcopal Ordination*; nor see how his doing so is consistent with *moral Honesty*, *Christian Simplicity*, and *Godly Sincerity*.

These Things, which we have alledg'd against him as matters of Grievance and Offence unto us, we could easily, fully and particularly prove from his own Writings, and otherwise, but that we think it needless; it having been sufficiently done by others, by the President, Professors, &c. of *Harvard College*; by the Letter signed *L. K.* by Mr. *Henchman's* Letter; the Vindication (sarcastically so called) of Mr. *W—d*, and other Peices which have been printed, and (as far as we know) never yet answered.

Nor can we forbear to enumerate some of the Evils and Mischiefs which have follow'd his Conduct, and Management of those that have gone in his Way, and that (as we think) are the natural Consequents of the same,—*viz.*—The Ministry is cast into much Contempt, and their Usefulness greatly clog'd and obstructed:—The Minds of People in matters of Religion are strangely unhing'd and fluctuating, and many turning away, some to *Quakerism* some to *Anabaptism*, &c. insomuch that many know not what to think or where

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to fix, and are tempted to suspect all Revealed Religion to be a mere Flam and Nullity.

Antinomian Principles are advanc'd, preach'd up and printed ;—Christian Brethren have their Affections widely alienated ;—Unchristian Censoriousness and hard judging abounds, Love stands afar of, and Charity cannot enter ;—Many Churches and Societies are broken and divided ;—Pernicious and unjustifiable Separations are set up and continued, particularly at *New Haven* and *Milford*, which have more especially fallen under our Observation :—Numbers of illiterate Exhorters swarm about as Locusts from the Bottomless Pit ;—We think upon the *whole*, that Religion is now in a far worse State than it was in 1740.

Nor have we any good Account that the said Mr. *W——d* hath reflected upon himself, as to these his Faults, evil Deeds, and Misdemeanours, held forth Repentance, and ask'd Forgiveness in an open and publick Manner, as we think the Rules of the Gospel do strictly require.

For all which Reasons, and others that might be mention'd, it is our Judgment that the said Mr. *G—Whitefield* should not be allowed to preach any where, or to have Communion ; and we do hereby publish and Declare, that it is our Purpose and Determination, that we will not admit the said Mr. *W——d* into any of our Pulpits, nor receive him to Communion in any of our Churches ; and that we will Caution the People under our Charge against going to hear him any where, 'till he hold forth Repentance according to Gospel Rule, and *bring forth Fruit meet for Repentance*.

It hath truly been Matter of Grief to us, that so many of the Ministers in *Boston* did caress, applaud and follow the said Mr. *W——d*, and even *bow'd before him*, at his first coming, which we conceive hath had an unkind Influence into the Country, and set *the Things of a bad and dangerous Tendency* a going ; and it is still
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more grievous to us, that so many Ministers in *Boston* appear so attach'd to him since his Return, after the bad Effects of his former Visit are so manifest and glaring; nor do we see Reason to dissent from the Rev. Mr. *Nathaniel Eells*, whose Words in his printed Letter are these; *I verily believe, that God in Judgment, and not in Mercy to this People, hath sent him again into this Country.* It is verily surprizing to us, and what we cannot account for, that Mr. *W—d*, under his Circumstances, publicly charged with so much *moral Scandal*, and no way clear'd of the same, should be improv'd to administer the holy Sacrament, (*Tell it not in Gath*) and that a Gentleman of Character should attempt a Vindication of him in his prevaricating with solemn Vows and Promises.

But we gladly improve this Opportunity to send our publick Thanks to the Reverend and Honoured Gentlemen of *Harvard College*, the Reverend Associations, and particular Ministers, who have appear'd so valiant for the Truth, against the Errors, Enthusiasm, and encroaching Evils of the present Day.

Thus in a Sense of Duty, we make known our Sentiments and our Resolutions; and God forbid that we should cease to *pray for the Peace of our Jerusalem: For our Brethren and Companions sake, we will now say, Peace be within thee, because of the House of the Lord our God, we will seek thy Good.* Amen.

<i>Samuel Whittelsey</i> , Moderator, Pastor of a Church	
	(in <i>Wallingford</i> .
<i>Jacob Heminway</i> ,	<i>East-Haven</i> ,
<i>Joseph Noyes</i> ,	<i>New Haven</i> ,
<i>Samuel Hall</i> ,	<i>New Cheshire</i> ,
<i>Isaac Stiles</i> ,	<i>North Haven</i> ,
	<i>Thomas</i>

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*Thomas Ruggles,
Jonathan Merick,
Theophilus Hall,
Samuel Whittelsey,
Jonathan Todd,
Nathan Birdsey,
Benjamin Woodbridge,*

*Guilford,
North Branford,
Meriden,
Milford,
East Guilford,
West Haven,
Amity.*

Not being present at the Meeting of the Association, but having had Opportunity to peruse the above *Declaration*, I do fully agree with the Association therein, as tho' present.

Nathaniel Chauncy, of Durham.

North Guilford, February 21, 1744--5.

I the Subscriber, not being present at the Meeting of abovesaid Association, yet do fully agree with, and consent unto the above *Declaration* of my Brethren, not to improve the Rev. Mr. *Whitefield*.

Samuel Russell, Pastor of North-Guilford.



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